

LINGUISTIC SURVEY OF INDIA.



EDITED AND REVISED BY

G. A. GRIBSON, C.L.E., Ph.D., B.Litt., I.C.S.



VOL. III.

TIBETO-BURMAN FAMILY.

PART III.

SPECIMENS OF THE

KUKI-CHIN AND BURMA GROUPS.

LINGUISTIC SURVEY OF INDIA.

VOL. III.

TIBETO-BURMAN FAMILY.

PART III

SPECIMENS OF THE KUKI-CHIN AND BURMA
GROUPS.

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Vol. III, Pt. III.

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Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

- Vol. I. Introductory.
- " II. Mizo-Khasi and Jai families.
- " III. Part I. Tibeto-Burman languages of Tibet and North Assam.
 " II. Bodo, Naga, and Kachin groups of the Tibeto-Burman languages.
 " III. Kuki-Chin and Karen groups of the Tibeto-Burman languages.
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- " VI. Indo-Aryan languages, Middle group (Eastern Hindi).
- " VII. Indo-Aryan languages, Southern group (Madhali).
- " VIII. Indo-Aryan languages, North-Western group (Sindhi, Lahnda, Koshuri, and the 'Non-Sanskritic' languages).
- " IX. Indo-Aryan languages, Central group.
 Part I. Western Hindi and Panjabi.
 " II. Rajasthani and Gujarati.
 " III. Himalayan languages.
- " X. Iranian family.
- " XI. "Gypsy" languages and supplement.

LINGUISTIC SURVEY OF INDIA

SYSTEM OF TRANSLITERATION ADOPTED

Also For the Tetracycline antibiotic, and others related to it—

ब.अ. बा.अ. इ.अ. ई.अ. उ.अ. ऊ.अ. ऋ.अ. ॠ.अ. ए.अ. ऐ.अ. औ.अ. श्री.अ. श्री.अ.

ਸੁ ਭਾ	ਸੁ ਭੀ	ਸੁ ਧਾ	ਸੁ ਧੀ	ਸੁ ਚਾ	ਸੁ ਚੀ	ਸੁ ਚਿਠਾ	ਸੁ ਧਾ	ਸੁ ਧੀ	ਸੁ ਚੀ
ਭੁ ਭਾ	ਭੁ ਭੀ	ਭੁ ਧਾ	ਭੁ ਧੀ	ਭੁ ਚਾ	ਭੁ ਚੀ	ਭੁ ਚਿਠਾ	ਭੁ ਧਾ	ਭੁ ਧੀ	ਭੁ ਚੀ
ਸੁ ਧਾ	ਸੁ ਧੀ	ਸੁ ਚਾ	ਸੁ ਚੀ	ਸੁ ਚਿਠਾ	ਸੁ ਧਾ	ਸੁ ਧੀ	ਸੁ ਚਾ	ਸੁ ਚੀ	ਸੁ ਚਿਠਾ
ਭੁ ਧਾ	ਭੁ ਧੀ	ਭੁ ਚਾ	ਭੁ ਚੀ	ਭੁ ਚਿਠਾ	ਭੁ ਧਾ	ਭੁ ਧੀ	ਭੁ ਚਾ	ਭੁ ਚੀ	ਭੁ ਚਿਠਾ

Visarga (h) is represented by h, thus *aham*: I, *ahamāh*. *Amāh* (?) is represented by 'a, thus *ahamāh*, *ahamāh*. In Bengali and some other languages it is pronounced ay, and is then written ay; thus *ahamāh*. *Amāh* or *Amāh*-āh is represented by the sign " over the letter *amāh*, thus *Amāh*.

From For The American Student, as selected by [Hill Country](#)—

f	a_1 , also.	\bar{g}	j	k	l	m	n	p	q	r	s	t	u	v	w	x	y	z	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	aa	ab	ac	ad	ae	af	ag	ah	ai	aj	ak	al	am	an	ao	ap	aq	ar	as	at	au	av	aw	ax	ay	az	ba	bb	bc	bd	be	bf	bg	bh	bi	bj	bk	bl	bm	bn	bo	bp	bq	br	bs	bt	bu	bv	bw	bx	by	bz	ca	cb	cc	cd	ce	cf	cg	ch	ci	cj	ck	cl	cm	cn	co	cp	cq	cr	cs	ct	cu	cv	cw	cx	cy	cz	da	db	dc	dd	de	df	dg	dh	di	dj	dk	dl	dm	dn	do	dp	dq	dr	ds	dt	du	dv	dw	dx	dy	dz	ea	eb	ec	ed	ee	ef	eg	eh	ei	ej	ek	el	em	en	eo	ep	eq	er	es	et	eu	ev	ew	ex	ey	ez	fa	fb	fc	fd	fe	ff	fg	fh	fi	fj	fk	fl	fm	fn	fo	fp	fq	fr	fs	ft	fu	fv	fw	fx	fy	fz	ga	gb	gc	gd	ge	gf	gg	gh	gi	gj	gk	gl	gm	gn	go	gp	gq	gr	gs	gt	gu	gv	gw	gx	gy	gz	ha	hb	hc	hd	he	hf	hg	hh	hi	hj	hk	hl	hm	hn	ho	hp	hq	hr	hs	ht	hu	hv	hw	hx	hy	hz	ia	ib	ic	id	ie	if	ig	ih	ii	ij	ik	il	im	in	io	ip	iq	ir	is	it	iu	iv	iw	ix	iy	iz	ja	jb	jc	jd	je	jf	jj	jh	ji	jj	jk	jl	jm	jn	jo	jp	jq	jr	js	jt	ju	jv	jw	jx	$ jy$	jz	ka	kb	kc	kd	ke	kf	kg	kh	ki	kj	kk	kl	km	kn	ko	kp	kq	kr	ks	kt	ku	kv	kw	kx	ky	kz	la	lb	lc	ld	le	lf	lg	lh	li	lj	lk	ll	lm	ln	lo	lp	lq	lr	ls	lt	lu	lv	lw	lx	ly	lz	ma	mb	mc	md	me	mf	mg	mh	mi	mj	mk	ml	mm	mn	mo	mp	mq	mr	ms	mt	mu	mv	mw	mx	my	mz	na	nb	nc	nd	ne	nf	ng	nh	ni	nj	nk	nl	nm	nn	no	np	nq	nr	ns	nt	nu	nv	nw	nx	ny	nz	oa	ob	$$
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Tenaris is represented by α , thus $\{g\}$ source. ΔH^2 -magnitude is represented by β —thus, ΔH^2 defined.

In the Arabic character, a final short *h* is not transliterated,—thus *ay* reads. When pronounced, it is written,—*ayn*, *al* ^h *gawid*.

Yowels when not pronounced at the end of a word, are not written in transliteration. Thus, we have, not haan. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hiaŋ) ɣap̄ aīk̄aī, pronounced aīk̄aī; (Kha-mai) ɣā ɕ̄ īk̄; ɣā ʃ̄ k̄ar, pronounced k̄ar; (Uhaiŋ) ɣap̄ aīk̄aī.

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KUKI-CHIN GROUP.

GENERAL INTRODUCTION.

This territory inhabited by the Kuki-Chin tribes extends from the Naga Hills in the north down into the Sandoway District of Burma in the south; from the Myittha river in the east, almost to the Bay of Bengal in the west. It is almost entirely filled up by hills and mountain ridges, separated by deep valleys.

A good chain of mountains suddenly rises from the plains of Eastern Bengal, about 230 miles north of Calcutta, and stretches eastward in a broadening mass of spurs and ridges, called successively the Garo, Khasi, and Naga Hills. The elevation of the highest points increases towards the east, from about 5,000 feet in the Garo Hills to 8,000 and 9,000 in the region of Manipur.

This chain merges, in the east, into the spurs which the Himalayas shoot out from the north of Assam towards the south. From here a great mass of mountain ridges starts northwards, enclosing the alluvial valley of Manipur, and thence spreads out westwards to the south of Sychar. It then runs almost due north and south, with cross-ridges of smaller elevation, through the districts known as the Chin Hills, the Lushai Hills, the Tipperah, and the Chittagong Hill tracts. Further north the mountainous region continues, through the Arakan Hill tracts, and the Arakan Yoma, until it finally sinks into the sea at Cape Negrais, the total length of the range being some seven hundred miles.

The greatest elevation is found to the north of Manipur. Thence it gradually diminishes towards the south. Where the ridge enters the north of Arakan it again rises, with mountains upwards of 5,000 feet high, and here a mass of spurs is thrown off in all directions. Towards the south the western off-shoots diminish in length, leaving a track of alluvial land between them and the sea, while in the north the eastern off-shoots of the Arakan Yoma run down to the heads of the Irawaddy.

This vast mountainous region, from the Jaintia and Naga Hills in the north, to the base of the Kuki-Chin tribes. We find them, besides, in the valley of Manipur, and, in small settlements, in the Cachar Plains and Sychar.

The denomination Kuki-Chin is a purely conventional one, there being no proper name comprising all these tribes. Mather-Chin would be a better appellation, as the whole group can be subdivided into two sub-groups, the Mather and the various tribes which are known to us under the names of Kuki and Chin. I have, however, to avoid confusion, retained the old terminology.

The words 'Kuki' and 'Chin,' The words 'Kuki' and 'Chin' are synonymous and are both used for many of the hill tribes in question.

Kuki is an Assamese or Bengali term, applied to various hill tribes, such as the Lushais, Eingkhais, Thakos, etc. It seems to have been known at a comparatively early period. In the Bâj Mâh, Śiva is stated to have fallen in love with a Kuki woman, and the Kukis are mentioned in connection with the Tipperah Raja Chakrag, who flourished about 1512 A.D.

The word Kuki is, more especially, used to denote the various tribes which have successively been driven from the Lushai and Chin Hills into the surrounding country to the north and west. The tribes which first originated from Lushai had into Chokma, the Singuikho and Nais with their offshoots, are generally designated as Old Kuki; while it has become customary to use the term New Kuki to denote the Thakos, Janglons, and their offshoots. These latter tribes had driven the so-called Old Kukis out of Lushai land, and were afterwards themselves driven out by the Lushais.

The terms Old Kuki and New Kuki are apt to convey the idea that the tribes so denoted are closely related to each other. But that is not the case. Not only do their customs and institutions differ considerably, but their languages are separated by a large group of dialects in the Lushai and Chin Hills. The so-called New Kukis are, so far as we can see, a Chin tribe, most closely related to the inhabitants of the Northern Chin Hills, while the Old Kukis are related to tribes more to the north. I have therefore abandoned the use of the title New Kuki, but have retained the name Old Kuki for want of a better word to denote a language which we know in many dialects, such as Boughkol, Hail, Aima, Hailan, and others.

Chin is a Burmese word used to denote the various hill tribes living in the country between Burma and the Provinces of Assam and Bengal. It is written and dialectically pronounced Khyang. The name is not used by the tribes themselves, who use titles such as Zo or To and Shai.

McRae records a tradition among the 'Kukis,' according to which they and the Mages are descended from two brothers, the younger being the progenitor of the Kukis. There can, of course, be attributed little or no importance to this tradition; but this much is certain, that the Kuki-Chin languages belong to the Burmese branch of the Tibetic-Burman family.

The history of the Kuki-Chin tribes is only known from comparatively modern times.

With the exception of the Maitshas, who have been settled in the Manipal valley for more than a thousand years, all the Kuki-Chin tribes appear to have lived in a nomadic state for some centuries. It would seem that they all settled in the Lushai and Chin Hills some time during the last two centuries, and this country may be considered as the place where their languages have developed their chief characteristics.

Their total number may be estimated at between 600,000 and 1,000,000. There are, however, no reliable statistics available, most of the local returns being mere estimates. The total 600,000 is based on the information collected for the Linguistic Survey.

The details are as follows:—

I. Maitshai	600,000
II. Chin languages:—	
1. Northern Group	
a. Thakho	51,637
b. Soles	9,800
c. Hyla	1,773
d. Nais	10,100
e. Palu	7
	60,217
	660,217

Grand total

1,000,000

INTRODUCTION.

3

										Daught forward	395,942
2. Central Group	.	.	.	.	.	.	.	.	.	107,604	107,604
a. Tachon	.	.	.	.	.	.	.	.	.	39,214	
b. Lai	.	.	.	.	.	.	.	.	.	85,490	
c. Laikho	.	.	.	.	.	.	.	.	.	3,100	
d. Lusho	.	.	.	.	.	.	.	.	.	40,800	
e. Rungyi	.	.	.	.	.	.	.	.	.	500	
f. Pishoh	.	.	.	.	.	.	.	.	.	500	
										107,604	
3. The Kuki	.	.	.	.	.	.	.	.	.	46,514	46,514
a. Kunglaid	.	.	.	.	.	.	.	.	.	7,600	
b. Kuki	.	.	.	.	.	.	.	.	.	400	
c. Kalam	.	.	.	.	.	.	.	.	.	30,810	
d. Jangrong	.	.	.	.	.	.	.	.	.	4,204 (7)	
e. Jaintia	.	.	.	.	.	.	.	.	.	700 (7)	
f. Aini	.	.	.	.	.	.	.	.	.	700 (7)	
g. Chhin	.	.	.	.	.	.	.	.	.	700 (7)	
h. Kham Langlong	.	.	.	.	.	.	.	.	.	700 (7)	
i. Kothin	.	.	.	.	.	.	.	.	.	100 (7)	
j. Koo	.	.	.	.	.	.	.	.	.	100 (7)	
k. Puzin	.	.	.	.	.	.	.	.	.	100 (7)	
l. Jaintia	.	.	.	.	.	.	.	.	.	5,000	
m. Chik	.	.	.	.	.	.	.	.	.	7	
										46,514	
4. Southern Group	.	.	.	.	.	.	.	.	.	119,728	119,728
Cham	.	.	.	.	.	.	.	.	.	7	
Walam	.	.	.	.	.	.	.	.	.	7	
Chakho	.	.	.	.	.	.	.	.	.	7	
Yauin	.	.	.	.	.	.	.	.	.	7	
Chikho	.	.	.	.	.	.	.	.	.	7	
Khyang or Koi	.	.	.	.	.	.	.	.	.	45,000	
Kham	.	.	.	.	.	.	.	.	.	14,025	
										119,728	
										395,942	
Grand Total, at least										395,942	

In the preceding list I have not included southern tribes, such as Arak, Kru, Palang, and Sak or Thai, concerning which no information has been available.

The Kuki-Chin languages belong to the Burman branch of the Tibeto-Burman Group, with Burman fairly. A comparison of the Kuki-Chin names with those occurring in Burman and Tibetan will show this. The first names in Burman and Tibetan will be seen from the table below, where the written forms precede the spoken ones. The corresponding forms in Lusho, the best-known Kuki-Chin language, have been added in a fifth column.

	Burman		Tibetan		Lusho
	Written.	Spoken.	Written.	Spoken.	
One	Tak, ta	Tak, ta	Dahg	Gag	Khai
Two	Niam	Niam	Dah	Si	Shih
Three	Tham	Tham	Dam	Sem	Tham
Four	Lo	Lo	Spi	Si	Lo
Five	Ngi	Ngi	Loga	Syn	Ngi

LINGUISTIC SURVEY OF INDIA.

VOLUME III, PART III.

Dravid.

Page 2, Line 8 from below, for *long read* *little*.

"	"	d	"	"	"	little	"	little
"	"	B	"	"	"	less	"	less.

The numeral for 'one' has the form *shet* in the Kuki-Chin languages and some High languages. Compare also Lepcha *shet*. Other forms occur in Meithei and in the southern dialects.

Lushai *shët*, even, very closely corresponds to the spoken Burmese form. Ngarla, a Limbu dialect, has preserved the form *shët*, but the final consonant has been dropped in most Kuki-Chin dialects. It seems to be a rule in these languages that final consonants are often only formed in the mouth, and suppressed in the pronunciation, the result being an abrupt shortening of the sound.¹ This abrupt tone is indicated in Lushai by writing a silent *h*. The spelling *shët*, which I have found in Lushai, Mizo, and Zaiwa, therefore represents a pronunciation of the word *shët* which exactly corresponds to that indicated by the Burmese 'sh-mu-tha,' the accent of abbreviated words. The forms *shët* in Burmese and *shët* in Lushai are therefore identical.

The numerals three, four and five show the same correspondence between Burmese and the Kuki-Chin languages. In the formation of the higher numbers the Kuki-Chin languages have developed a principle differing from that prevailing in Burmese and Tibetan. While these latter languages express the higher tens by prefixing the multiplier to the numeral 'ten,' as in 'three tens,' 'four tens,' etc., the Kuki-Chin languages, as a rule, suffix the multiplier, and their higher numbers are formed after the pattern 'five-three,' 'ten-four,' and so on. Meithei and Khyang, however, agree with Burmese and Tibetan.

With regard to the personal pronouns, it is worth noting that the usual process of the second person in the Kuki-Chin languages, as also in Bodo, Eastern Naga, and Kachin is *angp*. This form is used in Burmese in addressing children and subjects, but seems to be unknown in Tibetan.

The comparison of the numerals shows that the Kuki-Chin languages are closer akin to spoken than to written Burmese. This also proves to be the case in other respects.

Phonology. Thus we find the same law prevailing in spoken Burmese and in Meithei, according to which initial hard and soft consonants are interchanged in such a way that the soft consonants are used after prefixed words ending in vowels and nasals, and the hard ones after consonants. To take one instance from Meithei, the suffix usually added to adjectives, relative participles, etc., is *pa* or *hə*; thus, *pha-hə*, good; *a-məp-hə*, high; *a-rəp-pə*, far.

We do not find this law in force in the other languages of the group, but the difference between hard and soft consonants is apparently but little marked in any of them, and there are numerous instances of interchange. At all events, the old initials, which are still soft consonants in Tibetan, have, broadly speaking, become hardened in all Kuki-Chin languages, just as is the case in Burmese.

Some of the changes in the consonants which distinguish spoken Burmese from the written language are found to have taken place in many Kuki-Chin languages. Final *a* in Burmese is, in most cases, pronounced *e* or *əp*. *Pa*, house, is, for instance, pronounced *əp*. The corresponding word in most Kuki-Chin dialects is *te*. In Khyang and Khari both *te* and *əp* occur, while Meithei has *əp* and an older form *pa* (compare Tibetan *phya*).

Final *əp* in Burmese is often pronounced *te*; thus, *ahəp*, pronounced *shët*, with. The same change seems to be traceable in some Kuki-Chin dialects. Final *əp* is, in most

¹ Compare the so-called *ang* consonants in the Naga languages.

of them, interchangeable with *a*, and the Burmese *ahh*, with, is clearly identical with Khoti *ahh*, and Lushai and Zakhah *ahh-a* used in the same sense. Other dialects, such as Hailian, Langrong, K'au, etc., have forms with *ay*; thus, Hailian and Langrong *ahp-ay*; K'au *ahp-ai*, to.

Burmese *ah* is pronounced *ah*. Thus, *ahh*, to be, pronounced *ah*. In several dialects, such as Lai, Zakhah, Bantagi, K'au, etc., we find a verb substantive *ah*, which is clearly identical.

There are also several points of analogy between Burmese and the Kuki-Chin languages in the formation and inflection of words, and a few cases may be mentioned.

The prefix *a*, which is used in Burmese and Kachin in order to form adjective-*a* and verbal nouns, seems to be found also in the Kuki-Chin languages. Thus, Lai *a-hi*, enough; *a-dang*, shining; Lushai *a-rhien*, darkness; *a-rat*, whiteness; Shö *a-pat*, a servant; *a-th*, the coming, etc. It is, however, in most cases impossible to distinguish between this prefix and the possessive pronoun of the third person which has the same form.

When an adjective precedes *a* follows *a* noun in Burmese, the two words form a compound to which postpositions and suffixes are added. The same is the case in the Kuki-Chin languages, and, indeed, in most Tibeto-Burman languages.

The Burmese future suffix *an* is the same as the *ang* found in Lushai, and as similar suffixes in other connected dialects. Thus Lushai *ah-ah-ang*, I shall strike. Another future suffix in Burmese, *moat*, pronounced *ai*, also occurs in Khami.

The Burmese future *h*, in common conversation, often used as an imperative; and the two terms are constantly confounded in the Kuki-Chin dialects.

The prefixed negatives *na* and *na* in Khyang are perhaps borrowed from the Burmese. But it is more probable that they are traces of the original free order of words which once prevailed in the Tibeto-Burman languages. Compare below.

The usual *homo*-suffixes and *active*-suffixes in Burmese are often dispensed with in the negative form. The same is also the case in Shö.

A very common idiom in many Kuki-Chin languages is to express purpose by means of a future or an imperative, followed by a participle meaning 'saying.' Thus we find expressions such as 'house into enter saying he would not,' i.e., 'he would not enter into the house'; 'my stomach I fill will saying he wished,' i.e., 'he wished to fill his stomach'; 'pigs lead saying he sent him,' i.e., 'he sent him to tend pigs' and many others. The same idiom is found in Burmese; thus, *ta-pat-tai nel ah-pat*, 'cousin doubts will saying,' i.e., 'in order to have the cause decided'; *pyaw-nt lai-pa*, 'quack will come, he comes in order to speak, etc.

Such points of analogy become more important when we remember that they are met with in languages where the inflection of nouns and verbs is not fixed in the same way as in the Indo-European languages.

Our information with regard to tones in the Kuki-Chin languages is very defective.

Tones.

Shö is said to possess three tones—the short tone, the heavy grave, and the rising tone; two tones, the light and heavy one, are mentioned in Khami; and the abrupt shortening of a syllable in Lushai seems to indicate the existence of the short abrupt tone in that language. The description of the tones in Shö seems to agree with the tones of Burmese, which latter have not,

however, as yet been adequately described; but so far as our information goes, the tones seem to be the same in Burmese and in Kuki-Chin.

These facts point to the conclusion that the Kuki-Chin languages are derived from a language connected with Burmese. It will also be seen that Meitei in some respects agrees with written Burmese, as against the other languages of the group.

The Kuki-Chin languages are not, however, simply Burmese dialects. The languages from which they are descended must, in many details, have had a more antique form than this Burmese, and sometimes agreed with Tibetan. This latter language has a suffix *pa*, usually described as an particle, which is employed in a very wide way in the formation of nouns and participles. This *pa* is identical with the suffix *pa* which forms nouns of agency and relative participles in Lai, Nya, Thida, Kien, Aitch, Chien, Kaitia, etc. It is used in a still wider way in Meitei, where it has almost all the functions of the corresponding Tibetan suffix.

The Tibetan prefix *r* must be compared with *ar* and *ir* in Karghul *ar-sung*, *ir-sung*; *ir-sen*, to put on, etc.

The positive suffix *ai* in Meitei is the same as the Tibetan *ai*. *Sai ai* is perhaps also connected. It is probable that the Burmese *ai* or *i* is originally the same suffix. Both seem to be derived from a demonstrative pronoun. Compare the corresponding use of the pronoun *ə*, that, he, as a positive suffix in many Kuki-Chin languages.

The particle of comparison in Western Tibetan is *sang*, and seems to be identical with the corresponding participle *sang* in Thida and Nya.

A suffix *ia* is often used in Tibetan in order to form a conjunctive participle which is substituted for the first of two connected imperatives. Thus, *long-ia-sang*, *man-ga*, rise and go. We find the same suffix used in the same way in many Kuki-Chin dialects, such as Lushai, Kaitia, Falam, Miao, Halam, Aitch, Kaim, Kaitia, etc. Thus, Lushai *ai-a-hai-a-ia(s)* *ai-hai-ah-a*, *hama-ia* going forward long, i.e., go to the house and buy long; Halam *ai-ai-ia ai-pai-ai*, dividing though-give, divide and give.

Compare also the suffixes of the past tense, Tibetan *sang*, Lai *sang*.

The Kuki-Chin languages must therefore be classed as intermediate between Burmese and Tibetan, though much more closely connected with the former than with the latter.

With regard to the relation of the Kuki-Chin languages, especially Meitei, to the Bodo and Naga groups, Mr. A. W. Davis, F.R.S., has collected much useful material which has been printed in the Asiatic Census Report of 1881.

It appears from the comparative list of words compiled by him that all these languages, to a great extent, agree in vocabulary and structure. We shall, in this place, only draw attention to a few points.

With regard to the Bodo group it is of interest to note that the repetition of the personal pronoun before a governing noun by means of a possessive pronoun, which is so common in the Kuki-Chin languages, is fully developed in Bodo. Thus, *ay-at a-ya*, *me-of my-father*; *may-at me-ya*, *thy-father*; *hi-ai hi-ya*, *his father*, correspond to forms such as *ai-hama ha-pa*, *me-of my-father* in Lushai and all other connected dialects. It is interesting that the Bodo forms *sang*, *then*, and *wa*, *thy*, are the usual forms in the Kuki-Chin group.

The suffix *w* in the present tense in Bôh is probably identical with the suffix of the present tense *a* or *ä* in Bôh. Compare also Thakau *a*; Ahom and Khamti (Sui languages) *ä*.

The future suffixes *gaw* in Bôh and *gaw* in Gôh seem to be identical with *gaw* in Meithei.

The suffix of the infinitive *hau* in Gôh, and also in Thakau, Hailien, Ahom, Lang-rang, Pankhâ, etc. We need not, however, go into details. The close relation existing between the Bôh and the Kuki-Chin languages has never been doubted.

The Naga languages are also closely connected with the Kuki-Chin group. We shall only mention a few points.

The feminine suffix *pâi*, which occurs in many Kuki-Chin languages, especially in the Central Chin sub-group and in Old Kuki, is also found in Bôh, Khamti, Maring, and others. Thus, Bôh *aw-pâi*, a Naga woman; *aw-pâi-pâi*, a hen. *ä-pâi* means 'mother' in Bôh and the connected dialects, and the use of this suffix is therefore quite parallel to the use of the word *mâ*, mother, as a female suffix in some Kuki-Chin forms of speech.

The word *am*, many, is used as a kind of plural suffix in Thakau, Lai, Sanyâ, and most Old Kuki dialects. It should be compared with the plural suffixes *am* in *Am*, and *am* in *Mikir*. Compare also Thakau *am-pa*, complete, full; *am-am*, whole, all.

The suffix *h* which is often added to the root in the present and past tenses in Lushai, Lai, Kham, Amî, Kham, Thakau, Meithei, etc., is identical with the verbal suffix *h* in Bôh, Kham, Kuki, and Khamti, and so in Angami and elsewhere. Thus, Angami *pa-h*, I speak; *ä pa-h*, I am speaking; *ä pa-h*, I say; *am-h*, I am, I am.

The suffix of the negative imperative is also in Lushai and *hi* in Bôh and Thakau. Compare Angami *ah* and *hi*, Bôh *ah*.

The negative particles *ma* and *hi* in Angami and Bôh, *ma* in *Am*, *ma* in Bôh, Khamti, Kuki, Khamti, etc., are evidently the same, respectively, as the *ma* and *hi* in the Old Kuki dialects and the *hi* in the Central Chin languages.

The interrogative particle *hau* is in most Kuki-Chin languages. Compare Angami *ah*, *Mikir* *ah*. Other points of resemblance will be mentioned further on, and their number could easily be increased.

The Kuki-Chin languages are also closely related to the Kachin group. This is especially so with regard to Meithei, and the question will therefore be taken up later on, in connection with that language. We may, however, here anticipate the result, and define the position of the Kuki-Chin group within the Thakau-Burmese family as follows:—

The Kuki-Chin languages are closely connected with all the surrounding groups of the Thakau-Burmese family, the Bôh and Naga languages to the north, Khamti to the east, and Burmese to the east and south. More particularly, they form a link which connects Burmese with the Bôh and Naga languages, having, especially in the north, many relations with the Kachin dialects, which, in their turn, form another chain between Thakau and Burmese.

Internal grouping of the Kuki-Chin languages. The Kuki-Chin languages must be subdivided in two branches, Meithei and the Kuki-Chin languages proper.

I. MEITHEI.

Meithei is the chief language of the Manipur valley, and has apparently had a long and independent development. The Manipurais are mentioned

Meithei.

in the Shih-chien-shih as early as 117 A.D. Probably owing to the fact that it has developed into a literary language, this form of speech gives the impression of possessing a peculiarly stable character. Although they have become thoroughly subjected to Hinduisms, they have not adopted any Aryan tongue; Meithei is the official language of the State which all other tribes have to use in their dealings with the rulers. Our information regarding it is not very satisfactory. We do not know the dialects, and even the literary language, which is based on the dialect of Imphal, has not been fully dealt with. It is very probable that a closer examination will show that the apparent gulf between Meithei and the other Kuki-Chin languages is filled up by intermediate dialects. But this much seems certain, that Meithei has preserved some traces of a more ancient stage of phonetical development. It sometimes agrees more closely with Burmese, and even with Tibetan, than with the Kuki-Chin languages proper.

II. THE KUKI-CHIN LANGUAGE GROUP.

All the other dialects of the group in question are evidently derived from one form of speech, which might be styled the Old Chin language, its home being probably the Chin and Lushai Hills. The dialects derived from this original language can be divided into

Kuki-Chin languages proper,
Their origin,

the following sub-groups:—

1. Northern Chin, comprising Thido (with Jangshai and several sub-dialects), Sikiin, Sikiin, Bikiin, and Paitai. Bikiin and Paitai form the link connecting the northern and the central Chin languages.

Northern Chin,

The usual plural suffixes are *ts* and *tsa*, both also occurring in Lushai.

The plural of the personal pronouns is formed by adding *ts* or *tsa*; thus, Thido *tsa-ts*, Sikiin *tsa-ts* (i.e., probably *tsa-ts*), Bikiin and Paitai *tsa-ts*, etc.

The interrogative pronouns seem to be *tsai*, who? and *tsai* or *tsai*, what? Thido has *tsai*, who? and *tsai*, what? Sikiin *tsai-ts*, who? *tsai-ts* and *tsai-ts*, what? Bikiin *tsai*, who? and *tsai*, what? Paitai *tsai*, who? and *tsai*, what?

The particle of comparison is *tsai*. There are no instances in the Bikiin and Paitai specimens.

The suffix of the imperative is *ts*. Another suffix seems to be *ts* or *tsa*, the latter consisting of two suffixes *ts* and *tsa*. I have found this suffix in Thido, Sikiin, and Paitai.

A causative is formed by suffixing *ts* in Thido and *tsai* in Paitai. Bikiin suffixes *ts*. Thido also forms causatives by adding *tsai*, to give, and a causative prefix *ts* occurs in Bikiin and Paitai.

There are apparently many negative particles. Thido has *ts* and *tsai*; Sikiin *ts*, *tsai*, *tsai*, and *tsai*; Bikiin *ts*; and Paitai *ts* and *tsai*.

2. Central Chin, comprising Salween (Dukhwa), Lushai (including Ngathu), Lai (including Tiantiang, Lai her, etc.), Bawjag, and Paitai.

Central Chin,

There is no suffix of the plural of substantives common to all these dialects, but the plural of the personal pronouns is formed by adding *ts*.

The interrogative pronouns have differed, however. *Lushai* has *da*, *khái*, *who?* *ay* and *ayng*, *what?* *Zahao*, *aid*, *who?* and *ayng*, *what?* *Lai*, *a-lo*, *lot*, *what?* and *at*, *what?* *Pongjog*, *de-dai*, *who?* and *at*, *what?* *Pinkha*, *ai*, *who?* and *i*, *what?*

The particle of comparison is *ait-tha* or *ait-tha*, with many orthographic variations.

The suffix of the imperative is *a* in *Zahao*, *Lai*, and *Pongjog*, and *va* in *Lushai*, *Pongjog*, and *Pinkha*. Several other suffixes are used in *Lai*.

The causative is formed by adding *fir*. *Pongjog*, however, seems to use *pat* instead. *Pat* also occurs in *Pinkha*. That dialect also possesses a transitive prefix *na*; compare Old Kuki.

The negative particle is *la*.

4. Old Kuki, comprising *Riangkhel*, *Déi*, *Hailan*, *Langrong*, *Aimed*, *Chira*, *Kolre*, *Kon*, *Chá*, *Mhá*, *Aná*, *Hirai-Langling*, and *Purton*. All

Old Kuki.

There are many dialects of one language, which may be called by the customary name of Old Kuki. It is closely related to the Central Chin languages. *Chá*, in the south, is not sufficiently known, but there seems to be no doubt about its classification. *Aná* and *Hirai-Langling* are largely influenced by *Mhá*. The same is the case, though not to the same extent, with *Purton*.

Kon, *Aná*, and *Hirai-Langling* show a closer connection with the Naga languages than the other dialects of the Kuki-Chin group.

The original Old Kuki tribe seems to have lived in the Lushai Hills, from whence they were driven out by the Thakos. The Mháns were apparently left behind, or have subsequently re-emigrated from Manipur, and this dialect has been much influenced by *Lushai*. It forms a link between the central group and Old Kuki.

The usual plural suffix is *apai* or *lot*, probably meaning "many." The same suffix is also used in other dialects, such as *Nyanta*, *Pongjog*, and *Pinkha*. I have not found it in the *Hirai-Langling* specimens.

The plural of the personal pronouns is formed by adding *ai*. *Aná* and *Hirai-Langling* use *ling* and *in*, and no form occurs in the *Mhá* specimens.

The particle of comparison is *ait-tha* or *ait-tha* in the central group. *Aná*, *Hirai-Langling*, and *Purton* differ, and there are no instances available for *Mhá* and *Chá*.

The *past* tense is often formed by adding the verb *pat*, to complete, to finish. *Purton*, and apparently also *Hirai-Langling*, use *pat*, which form occurs as *jee* and *po* in *Thakó* and *Nyá*. Compare *Khinó* (= Tai language) and Chinese *pan*.

The usual suffix of the imperative here. *Aná*, *Hirai-Langling*, and *Purton*, however, have different forms.

The causative is formed by prefixing *ma*, *mau*, or *wá* in *Hailan*, *Aimed*, *Chira*, *Kolre*, and *Kon*. Compare the corresponding prefix *ma* in *Sepren*. Other causatives are formed by suffixing *pat*, to give (*Riangkhel*, *Hailan*, *Purton*); *pat* or *pat*, to send (*Hailan*, *Kon*); and *fir*, to send, to enable (*Langrong* and *Mhá*).

The most characteristic feature of Old Kuki is the negative particle *ait* or *at*, which also occurs in the forms *aiting* and *aiting*. It does not occur in *Mhá*. Another characteristic negative is *na* in *Riangkhel*, *Langrong*, *Aimed*, *Purton*, and *Mhá*. The negative *la* occurs in *Mhá*; *lot* in *Riangkhel*; and *ai* in *Langrong*. Compare the negative particle in the central group.

4. Southern Chin, comprising *Chinab*, *Welang*, *Chinab*, *Yinda*, *Chinab*, *Kyung* or *Shi*, *Kinab*, and probably several tribes in Burma, such as *Awa*, *Kon*, *Pailang*, and *Sak* or *Thai*. Some of

the tribes known as Tsang-tsa, that is, 'sons of the hills,' probably belong to this group.

Our information about these dialects is very limited, Khyang and Khani being the only ones which have been satisfactorily dealt with. Both comprise several dialects. Chinok is said to be a link between Chinok and Lai, and the same must be said with regard to a Tsang-tsa dialect, in which a vocabulary has been published in the Upper Burma Gazetteer.

The chief peculiarity of this group is the gradual approximation to Burmese. Burmese words occur in many of the dialects. Khani has apparently given up the use of prepositional prefixes with verbs, which forms so characteristic a feature of most Kuki-Chin languages. Khyang forms the higher numbers, as in Burmese, by predating the multiplier thus, *ngla* *pit*, five-ten, fifty. Chinok and some dialects of Khyang use a negative *pa* *la*, like Burmese, while the Kuki-Chin languages use a negative *ngla*. The whole sub-group is subdivided into numerous dialects, but our information has yet not sufficient to make a definite sketch of the Southern Chin languages.

The close connection between all these dialects will appear from an examination of the vocabulary given below. Meikhoi, Thado, Lushai, Lai, Ringkhel, Khani, and Khyang have been given as representatives of the different sub-groups. The corresponding forms in English have been added in an eighth column, as we shall have subsequently to consider the relation of these languages to our group.

—	Kukh.	Thado	Lush.	Lai	Meikhoi	Khani	Khyang	English
One	ant	lat	pa-lat	pi-lat	an-lat	lat	{ ant la lat }	one- ant
Two	ant	u	pa-ut	pi-ut	an-ut	ut	ut	{ ut u ut }
Three	u-ut	dit	pa-dit	pi-dit	an-dit	dit	{ dit dit dit }	three- dit
Four	ant	il	pa-il	pi-il	an-il	il	{ il ant il }	four- ant
Five	an-ant	ant	pa-ant	pi-ant	an-ant	ant	{ ant ant ant }	five- ant
Six	ant	pit	pa-pit	pi-pit	an-pit	pit	{ pit ant pit }	six- ant
Seven	ant	ant	pa-ant	pi-ant	an-ant	ant	{ ant ant ant }	seven- ant
Eight	ant	pit	pa-pit	pi-pit	an-pit	pit	{ pit ant pit }	eight- ant
Nine	an-pit	il	pa-il	pi-il	an-il	il	{ il ant il }	nine- ant
Ten	ant	ant	pa-ant	pi-ant	an-ant	ant	{ ant ant ant }	ten- ant

—	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
Twenty	hai	mau	shau-shu	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
Fifty	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
Hundred	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
1	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
Two	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
Three	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
Four	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
Five	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
Six	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
Seven	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
Eight	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
Nine	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
Ten	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
Eleven	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
Twelve	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
Thirteen	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
Fourteen	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
Fifteen	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
Sixteen	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
Seventeen	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
Eighteen	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
Nineteen	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi
Twenty	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi	shu-shi

[illegible]

	Meithei.	Thak.	Lush.	Lei.	Shinghoi.	Khami.	Khyang.	Kachin.
Two . .	tsin . .	tsin() . .	tsin . .	tsi . .	tsi . .	tsi . .	tsin . .	tsi . .
Three . .	phawtsin . .	tsin . .	tsin . .	$\left. \begin{array}{l} \text{tsin} \\ \text{tsin} \end{array} \right\}$	tsi . .	tsi . .	tsin . .	tsin . .
Four . .	lyaptsin . .	tsin . .	tsin . .		tsi . .	tsi . .	tsin . .	tsin . .
Five . .	tsin . .	tsin . .	tsin . .	tsi . .	(tsin, tsin)	tsin . .	tsin . .	tsin . .

The preceding list shows the close connection between all these languages, including Kachin. Thus, the numerals for two, three, four, and five are practically identical in all. It will be seen that Meithei has more points of agreement with Kachin than the other languages. Thus Meithei *tsin*, *tsin*, corresponds to Kachin *tsi-tsin* and *tsin-tsin*; Meithei *tsi*, I, to Kachin *tsi*; the Meithei male suffix *tsin* in *tsin* *tsin*, *tsin*, to Kachin *tsin* *tsin*, *tsin*; Meithei *tsi*, dog, to Kachin *tsi* (compare Burmese *tsi*); Meithei *tsi* = Kachin *tsi*, *tsi*, and so many others. The plural suffix in Meithei *tsin* *tsin*, *tsin*, corresponds to the plural suffix *tsin* in Burmese Kachin. The suffix *tsi* which forms the plural of personal pronouns in many Kuki-Chin languages seems to be identical with the plural suffix *tsi* in Kachin, while the usual plural suffix *tsi* in Lushai, Northern Chin, etc., may be compared with Kachin *tsi*. The personal and possessive pronouns of the second person are *tsin*, *tsin*, and *tsi*, *tsi*, in Kachin, as in the Kuki-Chin group. Both two generic prefixes with numerals, and no suffixes like Burmese. The usual verbal suffix *tsi* in Kachin corresponds to *tsi* in Kuki-Chin, and the infinitive suffix *tsi* is common to both.

The close connection between Kachin and the Kuki-Chin languages, especially Meithei, cannot be doubted, and Meithei must be considered as the link between the two groups.

The comparative vocabulary also shows that Meithei, in some instances, agrees with the southernmost dialects, as against the rest. Compare Meithei *tsin*, house; Khyang and Khami *tsin*; Meithei *tsin*, good; Khyang *tsin*; Meithei *tsin*, say; Khyang *tsin*, etc. Meithei and Khyang both form the higher numbers by prefixing the multiplier, while the other Kuki-Chin languages form numerals like the Lushai *tsin*-*tsin*, *tsin*-*tsin*, etc. Meithei and Khyang seem to have preserved the same genitive suffix, Meithei *tsi*, Khyang *tsin*, etc. It is probable that, in such cases, old forms have been preserved in these languages. The points of resemblance are not, however, so important that Meithei can be classed as belonging to the southern group; it must be considered as an independent member of the group, differing from the rest in many essential points.

These differences are found both in vocabulary and grammar. Sometimes, however, they are only apparent. Take, for instance, the personal pronouns of the third person, Meithei *tsi*, Thak *tsi*, Lush *tsi*, Lei, Shinghoi *tsi*-*tsi*, Lush *tsi* also *tsi*, Khami *tsi*-*tsi*, Khyang *tsi*. It will be seen that many of these forms are compounds containing different personal stems, such as *tsi*, *tsi*, *tsi*, etc. All these stems are probably demonstrative pronouns. Meithei *tsi*, *tsi*, is the same as *tsi* in *tsi*-*tsi*. *tsi* and *tsi* are both used in Meithei,

apparently without any difference of meaning, in words like *sat* and *mo-si*, *thi*, *ar-ah*, and *mo-si*, that. Both stems are likewise known in Mithel, and the form *si-mi*, he, is in fact identical with *mi*, he. *Si-mi* must be compared with forms such as *si-mi* and *si-mi*, I, where *mi* and *si* both seem to be demonstrative pronouns added to give definiteness.* There are many more points of resemblance between Mithel and Kuki-Chin than between Mithel and any other Tibeto-Burman languages, such as Naga or Kachin. An important one is the Mithel negative prefix *hi*, which is certainly identical with Hmchak *hi*, Lusho, etc., *hi*. Considering, therefore, the question as a whole, there is no doubt that Mithel is more closely connected with the Kuki-Chin languages than with any other group.

Kuki-Chin languages proper. We now turn to the Kuki-Chin languages proper.

One of the first things which strikes us when comparing the Kuki-Chin languages with the surrounding forms of speech is the small number of office prefixes. Most prefixes have a distinct and easily recognisable meaning of their own. I have, however, already

mentioned that there are some traces of a prefix *a* used in the formation of adjectives and verbal nouns, in the same manner as the corresponding prefix in Burmese, Kachin, Lepcha, and other languages. It is difficult to say whether it is identical with the common Tibetan prefix *a* or is originally a pronoun.†

It seems in the Kuki-Chin group to have been confounded with the possessive pronoun of the third person which also frequently appears in all these dialects, and will be dealt with later on.

Another prefix of common occurrence in the Koko and Naga languages is *pa* or *ha*.

It is generally used to form adjectives and verbal nouns. Compare Naga *pa-kim*, good; *pa-ah*, high; Angliak *ha-ah*, large; *ha-ah*, black; Mizo *ha-ah*, acceptance; *ha-ah*, existence; *ha-ah*, land, etc. The same suffix is also used in Kachin: thus *pa-ah*, a light; *ha-ah*, big; *ha-ya*, good, etc. *Ha* is the possessive pronoun of the first person in most Kuki-Chin languages. But it has sometimes a wider use. Thus, we find in Hailien *ha-ah*, sin; *ha-ah*, a slave. It is possible that such forms contain the prefix *ha* just mentioned, for there are also three Kuki-Chin dialects, Anli, Hmch-Langling, and Kima, which use the prefix *ha* in exactly the same way as in Koko, Naga, and Kachin. Thus, Kima *a-ha-kim*, dancing; *ha-ah*, companion; *ha-ah*, far; *ha-ah*, good, etc.

The corresponding use of a prefix *ha* in Koko, Naga, Kachin, and Kuki-Chin can only be explained by assuming its existence in the original language from which they are all derived. It must therefore have been dropped in many cases in the Kuki-Chin languages. The reason for its disappearance seems to be a double one. In the first place it was confounded with, and probably often superseded by, the possessive pronoun of the first person. The possessive pronouns are in all Kuki-Chin languages used in many cases where they seem to be altogether superfluous, a fact which will be explained later on.

* Compare the Western Naga *hi* or *si*, and the Kuki-Chin *si*, all meaning 'one'.

† The prefix *a* has been dealt with by Dr. Franke. Carefully in his important study entitled *Die Palastraische Grammatik der Kachin- und der Kuki-Chin-Sprachen*. Leipzig, 1898. See especially pp. 28 and 8.

of reflection; and such words are, accordingly, never used alone in the Kuki-Chin languages, but are always preceded by a possessive pronoun. A father cannot be thought of except as belonging to someone. Thus, *Thaké áw pát*, my father; *aw náw*, my mother; *a khat*, his hand. *Pá, ná, wá*, and *thaké* are never used by themselves. In this way the idea is again specified. The possessive pronoun is, of course, unnecessary when the noun is defined by means of a genitive. Thus, *hathá áw pát* is (not *a khat*), his father's foot. But even in such cases we find that the tendency towards specialisation has caused a possessive pronoun to be added to the governing noun. In this way we find combinations such as *khat áw khat*, my mother's her-hand, with which we may compare the German *ihre dem Vater sein Haus*, to the father his house, the house of the father.

The possessive pronoun of the third person occurs, of course, much more frequently than those of the first and second persons; and it can easily develop into becoming a real genitive prefix. Thus, the Norwegian word *sin*, his, is indistinctly used as a genitive suffix, not only after words in the third person, but even after the personal pronoun of the first person. For instance we find not only *for sin* the father his, the father's, but even *sin sin* my, my his, my. The same development may be observed in some Kuki-Chin languages. We find in Kiang-khi *pát-áw á-wá*, my his-daughter, instead of *pát-áw pát-áw*, my my-daughter, my daughter. The prefix *á* may, next, be easily considered as an integral portion of the word, and in this way we must certainly account for many of the cases where words in the Kuki-Chin languages begin with *a*. This prefix *a* is often found in words where also Burmese would use a prefix *a*, and it is probable that the prefix has been introduced in the Kuki-Chin languages. The question of the origin of the Burmese *a* is, however, still an open one, but the origin of the Kuki-Chin prefix *a* from the possessive pronoun seems to be proved by the corresponding use of the possessive pronoun *aw* in Meitei; thus, *aw-á-wáw*, his-foot; *aw-pá-wá*, place; *aw-wáw*, back; *aw-dáw*, time; *aw-kh*, worthy, etc. And, as Old Kuki dialect which has been largely influenced by Meitei, seems to use both prefixes in exactly the same way; thus, *aw-ráp* *aw-pang*, (my) friends (and) companions; *aw-máw*, a slave, etc. The prefix *aw* in Meitei seems to be identical with *aw*, which is often prefixed to nouns relating to parts of the human body in Burmese; thus, *aw-pá*, hand.¹

It is a well-known fact that the Tibeto-Burman languages have not developed a proper verb. The words which perform the functions of verbs are, in other cases, used as nouns, and may, for all practical purposes, be considered as verbal nouns denoting an action. The so-called verbs are therefore also inflected like nouns. The various tenses are formed by adding postpositions, or are compounded, the last part of which has the meaning of finishing, beginning, etc. This substantival character of the verbs is very apparent in the Kuki-Chin languages.

The same root, that is the theme of the verbal noun, is commonly used to denote present and past tenses; the future is usually formed by adding a postposition, which often also occurs after ordinary nouns with the meaning 'for,' 'in order to.' The verbal noun is combined with the ordinary case suffixes in order to form adverbial clauses. A postposition *á*, which is usually added to nouns in the locative case, forms different kinds of

¹ It must be borne in mind that the possessive pronoun of the third person *a* originally is a demonstrative pronoun, and that the demonstrative pronoun in Tibeto-Burman languages is a general prefix the same as verbs inflective. The prefix *a* can therefore also be considered as a relative particle of the verb inflective.

participles, e.g., *Lashai a-shi-a*, saying, *shé*, in the act of saying. The verbal noun is often used as a genitive, governed by another noun. Thus, *Ashai a-shi-shé*, his dying (-of) look, i.e., after he had died, compares the suffix *-shé* which forms conjunctive participles in *Shé*. The root *ashé* is used as a relative participle. Thus, *Tshé-shé-gai-shé-shé*, sheep-leaving man, i.e., a shepherd; *Kashé a-shé-shé*, his-being-time at, i.e., when he was. This relative participle is, practically, a verbal noun in the genitive governed by the qualified noun. Sometimes even the plural suffixes are added to the verbs; thus, *Lashai gashé-shé-shé*, each I-am-plural-suffix, the children I am; *Shé-shé-shé-shé* *shé-shé* *shé-shé* *shé-shé* *shé-shé*, they are not-plural-suffix, no people are there, etc.

Verbs are treated like nouns.

The verbs are, as a rule,

The subject a possessive pronoun.

as that the expression 'my going' is used instead of 'I go.' Thus *Lashai a-shi-shé*, my saying, I am; *ashé-shé* *shé*, my-being, then art; *a-shé* *shé*, his his-being, he is. This peculiarity is very characteristic of the true Kuki-Chin languages. It is unknown in *Methuén* and a few dialects which have been much influenced by that language, such as *Anal*, *Wink-Langang*, and *Pöritin*, and it seems also not to be used in *Ehazé*. There are, however, in these dialects also some traces of the same peculiarity, and it seems probable that it has once prevailed over a wider area than it does at the present time.

Mr. Houghton states that the possessive pronouns are used in the same way in *Oyikung* and some of the *Circassian* languages, and we also find analogous facts in some *Nigh* dialects. Thus, the possessive pronouns are used to denote the subject in *Namangh Nigh* before the potential form of the verb; for instance, *i-i-shé-shé*, my-able-being-putting, I can put.

We have seen that the possessive pronoun may be omitted before ordinary nouns when qualified by names of a prefixed genitive. The same is the case with regard to verbs, when the subject is otherwise indicated.

We also find that the possessive pronoun of the third person is occasionally substituted for those of the first and second persons, exactly as in the case of nouns. Thus, *Shé-shé* *shé* *shé-shé*, then went, *shé*, thy his-being-fishing; *at shé* *a-shé*, I have gone, *shé*, my formerly his-going-fishing. This use of the possessive pronoun *shé* in all persons is especially frequent in *Anal*, and this dialect has, consequently, given up the regular use of the possessive pronouns before verbs.

A prefix *a* is generally used before adjectives in the Kuki-Chin languages, and there can be no doubt that it is originally, in most cases, the possessive pronoun of the third person. The adjectives are formally verbs, and may, like other verbs, be used to indicate the predicate, or like relative participles, to qualify a noun. There is, for instance, no formal difference between *Kashé a-shé*, his, and *a-shé*, being, in *a-shé* *shé* *a-shé* *shé*, that country-is being man one. The prefix *a* is exactly the same in both cases. A noun qualified by an adjective can only be in the third person, and the adjective is, accordingly, in such cases always preceded by the possessive pronoun of the third person.

On the other hand, when adjectives perform the functions of real verbs they are usually preceded by the possessive pronouns indicating the person of the subject. Thus, *Lashéi tséi-méi tséi-shing-tséi*, my eye-ball-being-out, I am not ill; *Si-yin nang shing tséi-méi tséi-tséi-méi-téi*, then than I I strong-more-out, I am stronger than thou.

We have thus seen how the tendency to specialise and individualise has caused the use of possessive pronouns before nouns, verbs, and adjectives.

The same tendency may also be adduced to explain the use of generic prefixes with numerals. The numerals are, in this way, restricted in their sphere so as to apply to some special kind of objects. The generic prefixes are, however, not peculiar to the Kuki-Chin languages, and we need not here enter into the question about their use. Suffice it to note that these generic particles are prefixes as in *Bodo*, *Mizo*, *English*, etc., and not suffixes as in *Burmese*. In *Lai* the noun itself, or some part of it, is sometimes used as a generic prefix; thus *rang rang-tséi*, house house-out, one house; *shéi shéi-tséi*, one cat. But in most cases these prefixes have apparently now lost their proper meaning. The materials collected for the Linguistic Survey are not, however, sufficient for deciding whether generic prefixes are used in all Kuki-Chin dialects.

The negative verb is, with very few exceptions, formed by suffixing a negative particle. In *Chinthei* and some dialects of *Khyang* we find a negative prefix as in *Burmese*.

The most usual negative particles have already been mentioned, and need not be repeated here. The negative *tséi*, which is used in *Thado*, *Pala*, *Lantéi*, *Sakha*, *Lai*, *Ban-jai*, *Parkha*, and *Mizo*, is identical with the *tséi* of *Meitei* and *Khangkhai*, and the *tséi* of *Lungreng*. It seems to correspond to the *Burmese* verb *tséi*, to need, to want, to be destitute of. The initial *t* is perhaps derived from the negative prefix *a*, and the final *a* or *é* a verb substantive. The negative *maik* in the *QM* Kuki dialects may, in the same way, correspond to *Lashéi* *maik*, to give up. It is, however, more probable that *maik* is a compound, consisting of the negative prefix *ma* and a verb substantive. Compare *Bodo* *ah* in *ah-ah*, I say; *argah-ah*, it is necessary, etc. On the whole it may safely be assumed that the negative suffixes in the Kuki-Chin languages contain a negative prefix which is not, however, prefixed to the principal verb but to the old copula which is added as an assertive suffix. The negative verb would, accordingly, be a compound. The negative particle is usually inserted between the root and the tense suffixes, a fact which well agrees with the supposition of its being a verb forming a compound.

The negative particle *shéi* in *Pala* is sometimes used as a verb, meaning 'is wanting,' 'is not'; thus, *tséi-méi shéi-péi-shéi*, a little is-not-there, it is not enough. *Shéi-shéi-méi*, good-not, bad, is *Shéi-Lungreng*, whose the prefix *shéi* is added to the negative *shéi*, seems also to point to the construction that the negative verb is a compound.

We may, finally, note that there is sometimes a reduplication of the principal verb before the negative; thus *Korin* *ma-péi-péi-ma-ma-géi*, did not give. Similarly, in *Mizo*, where the negative particle is *a*, the first consonant of the principal verb is invariably repeated before it. In *Khyang*, as in *Burmese*, the ordinary tense suffixes are often dispensed with in the negative form. There does not seem to be anything corresponding in other Kuki-Chin languages.

MANIPURÍ OR MEITHEL

Meithei, the chief language of Manipur, differs from the other Kuki-Chin languages in so many points that it must be classed as a separate sub-group. It has been referred to as the language of 945,000 individuals. It has largely influenced the dialects of other tribes spoken in the Manipur State. The short vocabularies in *Andro*, *Songpaet*, and *Chaiet* which have been subjoined, will illustrate this fact.

The valley of Manipur is inhabited by a people who call themselves *Meithei*. The Bengalis call them *Mogai*, the Thakins *Mei-lai*, and the Assamese *Mekla*, or *Mekhal*. The name *Meithei* is generally written *Meithei* in Assam. The people are known to the Burmese as *Piraka*, that is *Prakasa*, and *Kajha*, the latter name comprising the low caste *Manipuris*.

According to their own traditions, the *Ngaring* tribe has come from the South, the *Khiamis* from the East, and the *Meitlais proper* and the *Lepangs* from the North-West. The surrounding hill tribes assert that they are the progenitors of the Manipuri race. McDouglah mentions the various facts, that one of their ceremonies, denominated *Phumtho-lu-lu*, or 'ascending of the throne,' is performed in Saga dress, and that the original residence of the *Meithei* which is made in the Saga fashion. It is, he says, still kept up, though the chief does not reside in it any more. The following account of the *Manipuris* is extracted from Mr. Gail's Assamese Census Report:—

'The race *Manipuri*, who now claim to be *Kacharis*, are divided into four tribes,—*Khamti*, *Loying*, *Yengthak* (*Meithei*), and *Mopung*.¹ Each of these tribes maintains separate fields or family groups, the names of which are generally indicative of the occupation of the founder, or some substance which was applied to him. The earliest mention of the *Manipuris* is contained in the chronicles of the *Pong King*, to which it is said that *Shamang*, a brother of the *Pong King*, descended into the valley about 775 A.D. on his return from *Tibet*, but found the *Manipuris* so poor that he granted lands to no tribes from them. Their history for the next 1,000 years appears to have been uniformly successful. Their power and prosperity steadily increased up to the middle of the eighteenth century, when we find the Raja leading Burmese expeditions. He was, however, eventually defeated, and shortly afterwards the Burmese turned the tables on him and invaded Manipur. The history of the subsequent years is one of constant internal feuds, due to disputes about the succession, which finally ended in Burmese intervention. On the conclusion of the Burmese War, the independence of the State was secured, and since that time Manipur has been under the protection of the British Government.

'The *Manipuris* are strict Hindus of the Vaishnava sect. They eat fish, but will not touch flesh, and profess to be very particular in their social and religious observances, and especially in adhering to their traditions with the strictest Their chief festivals are the *Naik* and *Thakshithan*, when they commemorate Krishna's sports with the milkmaids and the dice he passed amongst the cowherds. About the middle of the eighteenth century, the *Brahmins* professed to have discovered that the Raja and his subjects were descended from *Angas*, the sons of the *Meitlais*, by a *Ngai* woman, and that they were consequently *Kacharis* of the Lower race. On this, the *Ngai* people, *Chakli* *Meitai*, entered *Meitai*, and after a great period of persecution, was treated with the sword drawn. Many of his subjects associated with him, and they, as well as all their women, were also allowed to describe themselves as *Kacharis*. They have their own *Brahmins*, who are said to be the descendants of the *Chakras* who originally immigrated, by *Meithei* women.

'There are some *Ngai* *Manipuris*, who, it is supposed, are the descendants of immigrants who entered Manipur within. There is also a degraded class called *Kachis* or *Kachans*, which consists of the descendants of *Demon* and other *Bengalised* low caste. Their occupation was originally that of supplying grain for the royal studies. They speak a language, which is different from that of the true *Manipuris*, and is in fact closely allied to vulgar *Bengali*.

¹ I am indebted to Mr. T. G. Wilson for several valuable notes about the inhabitants of Manipur. He writes: 'Among names in use in the name of the nobility of the *Angas*, *Kachis*, *Langs*, *Songpaet*, *Meitais*, *Chongis*, and *Kachans*. There are even now some people of whom it would be doubtful in the *Shingpas* or *Ngai* class. My investigations lead me to believe that there were originally at least two, perhaps more. These names are themselves suggestive, and it seems that some of them are suggestive also.'

"Although the Manipuris were called *Shanians* (Shians), they still retain much of their old customs, worship, and traditions, and they have - above these kindred tribes who are still prohibited by customs of strange observance to visit Shians." The Manipuris are isolated in such vicinity, and every man has hanging at his house a small basket, which is supposed to contain his home hold deity. The priests and peasants, who perform these ceremonies, are called *Shakas* and *Mohis*. They perform services in a way similar to that which has already been described in connection with other tribes. Any one who claims to have had a call may become a *Mohis*.

"The Manipurs, Mundams are said to be the descendants of persons who took Mundams when before Hindians became the State religion. They are supposed to have been more numerous before the Burman invasions. (According to Mr. Holson, they claim to be descended from Mundamas prisoners taken by the Manipuris in their wars on Cachar, and they are, from time to time, withdrawn by immigrants from Cachar.)

"When we purchased, they are really the slaves of their landlords, and are occasionally sold by them when in debt. Usually before marriage is not limited on. When marriage is permitted, and no other dowry; but if a man puts away his wife without a fault, she has absolutely a right to take all his property, except his drinking pot and the cloth round his loins."

During the Burman invasions and the internal troubles which preceded the advent of the British, many Manipuris settled in Cachar and Sylhet. They are found in the south of the Cachar Plains, and many of them are also settled in Hill Tipperah where the language is also called Mithail. In Buxa they call themselves *Mit-tai* or *Mi-tai*, and there are also a few immigrants from Manipur in Myinsingh and in Shaugur. The numbers of speakers are returned as follows:—

Manipur State	100,000
Cachar District	40,000
Sylhet	20,000
Hill Tipperah	10,000
Buxa	500
Myinsingh	500
Shaugur	110
Total	180,510

Manipuri is, to some extent, a literary language. Mr. Damant gives the following account of the literature:—

"The most important MS. is called the "*Tintheigampha*," and contains an account of the wars between Pankhai, alias Chak-Naraka, (Gajard-mata) King of Manipur and the King of Tipperah. The copy is my possession contains 45 leaves written on both sides. The next in importance is the "*Samtheigampha*," which is a history of the war between Chak-Naraka and his son Pankhai of Manipur and the Kings of Burma and Siam. It contains 18 leaves. The "*Tingph*," a short MS. of ten leaves only, is a treatise on morals, interspersed with proverbs and maxims, and would probably be interesting as throwing light on the customs of the Manipuris before their conversion to Hinduism. The only other MS. of which I have been able to obtain an examination, are the "*Malying-gampha*," an account of the wars between Manipur and Kachin, and the "*Sid-oi*," a treatise on morals and the precept to be shown them. The account seems to comprise the whole literature of Manipur; but it is just possible that further search may reveal one or two other works. The MSS. are all written on a coarse, but very durable, kind of paper, with pens made of bamboo; paper blackened with charcoal on which they write with a substance ground in clay mud. The characters have not been almost entirely superseded by Bengali, and indeed but few of the Manipuris can read it. A national chronicle is, however, still kept in the old character by the guild of printers, "*manah*" as they are called, in which every event of importance occurring in the country is regularly recorded."

Mr. Damant is of opinion that the old Manipuri alphabet was introduced from Bengal in the reign of Chak-Naraka, who flourished about 1700 A.D. There are no traces of the existence of writing in Manipur before that time. According to Mr. Holson, local tradition declares that the art of writing was acquired from the Chinese, who came to Manipur about 1840 A.D. I reproduce, after Mr. Damant, a table showing the signs occurring in the old alphabet.

* Mr. T. G. Holson mentions the *Yang-tha-oi*, a history of the Kings of Manipur, in which the first book of history is about 1600; the tale of *Yimpha*, *Samthigampha*, the tale of the wars with the Burmese, and several other legends.

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I am indebted to the Rev. William Pettigrew for a translation of the parable of the Prodigal Son in Manipuri. This translation has been transformed into the ancient character by Thakā Sring Ojā, and both texts are printed below. It will be seen that there is a slight difference between the two, Sring Ojā often marking a vowel as long when Mr. Pettigrew gives the short sound. I have in the untransliterated text chiefly followed Mr. Pettigrew. Additions made by Sring Ojā are given within brackets. As far as I have been able to do so I have corrected the inconsistencies of the original. The

third specimen comes from Hill Tippersah, and has comparatively small value. The second one, which has been prepared by Babu Bisharup Singh, has been taken down in Manipuri, and is an excellent specimen. The list of standard words and phrases is also due to Babu Bisharup Singh, but I have added a few forms from two other lists, one from Dapen, and one from Hill Tippersah. All these words, as also two other translations of the pumble, exhibit essentially the same language. The remarks on Manipuri grammar which follow are almost entirely based on the specimens. Mr. Fricke's *Manual* is too short for getting a clear idea of this form of speech, and it is desirable that some one should undertake to give a fuller description of the language. Mr. Demant states that the old manuscripts are unintelligible to most Manipuris. They are apparently written in verse, but the short specimens printed by Mr. Demant is not sufficient for a comparison. It contains the forms of the future and the imperative used in modern Manipuri, and the relative participle is formed in the same way. Many of the words are the same as in the modern language. But I have not been able to analyse the text properly, and an annotated edition of a greater part of some old manuscript, if possible with an interlinear translation, would certainly be a most useful undertaking.

Pronunciation.—*K*, *t*, *p*, and *ch* are, in the old manuscripts, generally written instead of *g*, *d*, *b*, and *j*, respectively, and the same is also often the case in modern writing. There are also in other respects several inconsistencies, and it is often very difficult to see which pronunciation is meant. Thus we very often find long and short vowels used promiscuously. Final vowels of monosyllabic words are probably long; thus, *ma*, *man*; *ma*, *ba*; *pa*, *father*. But a long vowel is apparently shortened in most cases where a new syllable is added. Thus, *ma*, *ba*, but *ma-ba*, *they*; *pa*, *elder brother*, but *ma-pa*, *father*, *his elder brother*; *u*, *not*, *one*, but *u-u*, *not*, *one*; *ye*. There are, however, many exceptions to this rule, especially in the two first specimens. And in the short text from an old manuscript printed by Mr. Demant there is no trace of such a change. A short *a* is apparently often written to denote the indistinct word used between occurring consonants. Thus we find *pa-de-et*, *gave not*; *ma-d-et*, *am not*, *etc.*, where *de* or *d* is the negative particle. *U* is apparently also used in the same way, for we find the same suffix written *daet*, *dene*, and *tee*, *d* and *t* being interchangeable. Thus, *ka-t-da-et* and *ka-t-da-et*, *saying*; *ka-t-t-et*, *dividing*. The last form, *ka-t-t-et*, has been taken from a translation of the pumble of the Prodigal Son which has not been printed. This vowel *ae* seems to be dropped before another vowel. Thus we find *ae-re*, *daet*, *getting angry*; but *ae-re*, *did*, where *re* apparently is *re* + the suffix *e*. The vowel *u* is perhaps, in some words at least, pronounced as *i*. We may infer this from the form *ye* occurring as a doublet of *pa*, *a house*.

The writing of the diphthongs is more consistent, but there is also here some uncertainty. Thus, we find the word for 'tongue' written *ka* and *ka*. The first component, *a* or *e*, is stated to be short. Where the *e* is long, we find this diphthong written *ae*; thus, *ka*, *eye*. The last component of *ae* is often written as *i* in the old manuscripts, and the vowel is probably more open than *e*, like the last portion of the sound of the *i* in English 'high'. The same remark holds good with regard to *oi*, which often occurs as *oi*. Instead of *i* is interchangeably with *oi*; thus, *oi* and *oi*, to be. The latter form is probably the correct one, there being no proper sign for *oi*, that for *u* being used to supply its place.

The consonants *b* and *p*; *d* and *t*; *g* and *k*; *r* and *l* seem to be interchangeable in such a way that the soft consonants are used after a vowel, the hard ones after a consonant, *r* being considered as the soft double of *l*. After *a*, *u*, and *o*, we usually find *k*, *d*, and *g*, but *l* and not *r*. Thus, *pā-ba*, good; *a-māp-bā*, high; but *swā-pāpā*, far; *mā-pā-bā*, his father-to; *pāw-bā*, the house-to; *apāw-bā*, to; *māp-bā* before; but *āw-bā-bā*, field-to; *ai-pā*, my; *pāmp-pā-da-bā*, which shall be received; *kā-pā* with a rise to fall; but *ā-bā*, the animal (head); *mā-bā-bā*, thy; *kāw-bā*, did; *māw-bā*, his property; but *hā*, properly; *māp-bā*, was lost; *chāw-bā-bā*, extracted. *Ch* and *f* are probably interchanged in the same way, but there are no certain instances in the specimens. In the old manuscripts the hard consonants are generally written instead of the soft ones, and this practice accounts for most of the exceptions to the rule which occur in the specimens. *B*, *d*, *g*, and *r* never occur as finals. The rule regarding the use of these consonants is, therefore, the same as in Burmese, where, however, the sound *r* does not exist, there being accordingly nothing corresponding to the interchange between *r* and *l*. The other groups, *b* and *p*; *g* and *k*; *d* and *t*, seem to represent the sounds which are phonetically called *hard* tones.

h is also often interchangeable with *a*; thus, *ai-pā* and *ai-pāa*, home; *kāh* and *kāng*, sound; but *āw* and *hāw*, to cause, etc.

Consonants are often doubled; thus, *pāwaw* and *pāwāw*, older brother; *pāwawāw*, *āh*; *māwāpā*, is tall; *māwāpā*, withheld, etc. *Nāpā* is perhaps an abbreviation of *ap-t*. Compare *māp-apāw-bā* and *māp-lāw-bā*, death; *chāw-apā*, probably for *chāw-bā*, will not enter, etc. In *pāhā-bā*, bad, from *a-pā-bā*, good, the two *h*'s are perhaps derived from contraction. Compare *pāhā-bā*, bad.

The word *kā*, to come, also occurs as *ka*, with the final consonant dropped.

The consonants *pā*, *chā*, *pā*, *ā*: all the consonants: *ā*, *tā*, *a*, *i*, *ā*, and *kāpā*, are apparently foreign to the language. *ā* is written in *kāh*, song, but seems only to denote *a*. In *āwā*, gold, the *ā* is, in the list of words received from Paoan, said to be pronounced like a double *a*.

There are said to be at least two different tones in Mandarin, but I have not seen any description of them.

Articles.—There are no articles. The numeral *one*, *one*, supplies the place of an indefinite article, while definiteness is denoted by means of demonstrative pronouns and relative participles.

Forma.—Some denoting relationship and parts of the body are usually preceded by a possessive pronoun. Thus, *i-pā*, my father; *mā-āw*, his wife; *mā-bā*, his head, etc. The complicated name *pā-bā*, father, is, however, most alone in the first specimen. Thus, *pā-bā*, O father. In the same way we also find *apāw*, O child.

Gender.—There is apparently only the natural gender, feminine nouns being *neuter*. Different words are generally used in order to distinguish the gender of human beings. Thus, *mā-pā*, his father; *mā-mā*, his mother; *mā-āw*, his husband; *mā-āw*, his wife; *ai-pā*, a man; *mā-pā*, a woman. The words *ai-pā* and *mā-pā* are also added to other words in order to distinguish their gender; thus, *mā-āw* *ai-pā* and *ai-pā* *mā-āw*, his son; *mā-āw* *mā-pā* and *mā-pā* *mā-āw*, his daughter. In the case of animals we find the suffixes *hā-bā*, male, and *a-māw*, female; thus, *māpā* *hā-bā*, a horse; *māpā* *a-māw*, a mare. In words such as *mā-bā*, cow, a feminine suffix *hā* or *pā* is used.

Number.—The suffix of the plural, in the case of human beings, is *shing* or *shing*; thus, *ma-adi-shing*, his servants; *ma-shi-mugi shing*, daughters. *Shing* is said to be used to denote the definite plural. Other words added in order to convey the idea of plurality are *pan-no-mak*, all; *ma-pin*, a multitude; *sho-pi*, every, etc. Thus, *ma-pi pan-no-mak*, horses; *sho-mugi*, pigs, etc.

Case.—No suffix is necessary for the Nominative. Thus, *ni a-ma-gi ma-shi shi-gi a-shi-lai-ma-mak*, that one of his sons-two were. Sometimes *di* is added, apparently in order to denote definiteness. Thus, *ma-pi a-ma-gi shi-lai-ma-shi pan-ma-gi shi-lai*, horse which of the-middle house-is in. The suffix of the agent, which is generally added to the subject of a transitive verb, is *ni*; thus, *ma-pi-ni ma-shi a-mi-gi shi-mak shi-shin pi-shi*, his father them two-of make-for property divided. In the first specimen we also find *ni* added to the subject of an intransitive verb; thus, *ma-shi a-shi a-shi-ma-shi shi-shi-lai-lai-ma-mak*, his son old that think-is was. The suffix *ni* is here out of place.

The Accusative is often formed without any suffix; thus, *shing-shi a-shi-re a-shing ma-ni shi-ma-gi shing-shi ma-pi-ma-shi gi*, certain that-also straight he taking, at-day his-older-brother-to give. The suffix *re*, concerning, is sometimes added in order to denote the object; thus *ma-shi-shi shi-ma-gi shi-shi-shi-re*, thy command (I) disobeyed-not. The form *ni-re* in *ma-shi-shi ma-shi-ni shi-shi ni-re ma-shi-ma-shi-re*, thy thy-concern to-my ma-to listen is-not, means 'to me,' 'concerning me.' Compare *ma-ma-re ni-shi shi-shi-ma-shi*, heaven-three have-flying-away.

The suffix of the Genitive is *gi*, and the governed word precedes the governing one. A possessive pronoun is often prefixed to the governing noun. Thus, *ma-pi-gi pan*, thy father's house; *ma-shi-gi ma-ma*, that-of the-price, the price of that. The suffix *gi* is sometimes dropped; thus, *ma-pi-ma-shi ma-shi-shi shi-shi shi-shi-ma-shi*, his-older-brother's uncle his-uncle-by date-is saying, saying that it had been done by the mouth of the uncle of his older brother; *ma-shi shi-shi-shi a-shi*, body-of half one.

Other relations are indicated by means of postpositions. *ni* means 'in,' 'at,' 'to'; thus, *shi-shi-ni*, in the field, to the field; *ma-shi-ni*, that-in, then. *Nyon* is usually prefixed to *di* in the sense of 'to' when added to personal pronouns and the word *ni*, man; thus, *ma-ma-ni*, him to. The postposition *gi*, which we have found to be the suffix of the genitive, is often added to *ni*, and *ni-gi* means 'from.' Thus, *shi-shi-ni-gi*, from the well; *a-shi-shi-gi shi-ma-shi shi-shi*, two-among-from more good, better. *Shi-shi* seems to be used in the same sense in *ma-pi ma-shi-shi-shi ma-shi-shi shi-shi shi-shi*, him-of his-older-brother-concerning-from his-brother exceeding high-in, his brother is taller than his sister. Note the suffix of the agent in *ma-shi-shi*, his brother. *Shi-mak*, for the sake of, is a substantive, and the genitive suffix *gi* is added to the preceding noun; thus, *ni-gi shi-mak*, his sake-for. *Shi* means 'with'; thus, *shi-shi-shi*, my companions with. *Shi-ma-shi*, together, is often added to *gi*. *Shi-shi-shi*, in the front of, before, is originally a substantive. The same is the case with *shi-shi-shi*, back of, behind; *ma-shi-shi*, interior-to, in, into; and numerous other postpositions. The governed noun is put in the genitive; thus, *ma-shi-shi-shi-gi ma-shi-shi*, both among, in the middle of these two. *Ni* is the usual postposition denoting the agent. It also means 'with,' 'by means of'; thus *shi-shi-shi-ni*, together-with; *shi-shi-shi-ni*, together-with.

Adjectives.—Almost all adjectives use in form relative participles ending in *ni* or *ni*. The suffix *ni* is occasionally changed to *bi* in the feminine. An *a* is often prefixed

apparently without altering the meaning; thus, *a-pô-hi* and *pô-hi*, good. A few adjectives seem to be formed without the suffix *hi*; thus, *higôh*, blue; *ai-pô*, yellow; *apiak*, small; *ahô*, old; *weh*, young, etc. When an adjective is used as a verb it takes the common verbal suffixes; thus, *ahô-hi*, he is tall. The position of the adjective is apparently free. They sometimes precede and sometimes follow the noun they qualify. The suffix of comparison is *da-pi*, from, and *hi-hi*, exceeding, is prefixed to the adjective. Thus *a-ai-da-pi hi-hi* *pô-hi*, two-among-from more good, better; *a-hi-hi-da-pi hi-hi* *ai-pô-hi*, all-among-from more high, highest. Instead of *hi-hi* we also find *pô-hi*, much; thus, *ma-hô-hi ma-hô-da-pi ma-hô-hi ma-pô-hi* *pô-hi* *ma-pi*, kind of kinship; thus him-of his brother more tall, his brother is taller than his sister. The *ai* in *hi-hi* and *pô-hi* is probably identical with the postposition *ai*, with. It seems to denote time, place, and manner; thus, *hi-pi*, at a distance; *ai-ai* *a-ma-pô-hi* *ahô-hi*, thy-current one-is under(me); *hi-hi*, quickly; *ma-pô-hi*, in happiness.

NUMERALS.—The numerals are given in the list of words. The initial *a* in the cases that numerals is a prefix the meaning of which is uncertain. It is dropped in *ai-pô*, two-from-ten, eight; *ai-pô*, one-from-ten, nine, etc. Compare Tukung *pô*, ten. The higher numbers are reckoned by scores. Thus *hi*, twenty; *hau-hi*, that is *hi-hi* *hi*, twenty-two, thirty. The word *pô* seems to mean 'score'; thus, *ai-pô*, two scores, forty. It will be seen that the lower numeral follows the higher one when it is added to it, but precedes *hi*, *pô*, twenty, when there has multiplication; thus, *hau-pô hi-hi*, three times twenty and ten, seventy. The same principle prevails in Singphô. The forms for 'one,' 'two,' 'five,' and 'hundred,' are also practically identical with those occurring in that language; thus Manipuri *a-ai*, Singphô *ai-ai*, one; Manipuri *ma-hi*, Singphô *ma-hi*, four; Manipuri and Singphô *ma-pô*, five; Manipuri *ahô-hi*, Singphô *ahô-hi*, hundred. *Chô-hi*, hundred-one, shows that the multiplier is referred to the numeral *ahô*, hundred. The same is the case with *hau*, thousand; thus, *hau-pô* *ahô* *ma-hi*, two thousand four hundred. The numeral *pô-pô-hi*, fifty, is formed in a different way from the other higher numerals, and I am unable to analyse it.

There are apparently no generic prefixes. The word *ding* is sometimes added to the numeral, but I cannot ascertain the meaning of it. Thus, *hi-ming ma-hi* *a-ma-ding*, good young one, a kid; *re-pô ma-hi* *ding*, four oxen. It is perhaps an indefinite particle; compare *ahô* and *ahô-ding*, score, a few, and Kachin (Khamti district) *ma-ma ding ma-ma ding* *ma-pô-hi*, five baskets three about may-be, there may be about three baskets of rice.

The numerals follow the noun they qualify, and suffixes and postpositions are added to them, and not to the qualified noun.

PERSONAL.—The following are the Personal pronouns:—

Singular,—

<i>ai</i> , I, 1st, I.	<i>ma-pi</i> , we, thou.	<i>ai</i> , me, hi, he, it.
<i>ai-pi</i> , I, thy.	<i>ma-pi</i> , we, thy.	<i>ma-pi</i> , me, hi, he, it.

Plural,—

<i>ai-hô</i> , we.	<i>ma-hô</i> , you.	<i>ma-hô</i> , they.
<i>ai-hô-pi</i> , we.	<i>ma-hô-pi</i> , you.	<i>ma-hô-pi</i> , they.

The forms *hi-hi*, *ma-hi*, and *ma-hi* are used in a hypocritical sense. Special terms may be used in addressing the Raja, etc. The ordinary case suffixes are added to the

occurs, in the form *va*, in the instances just quoted. *Kan* occurs as a noun meaning 'way,' 'manner,' etc. We find it as a verbal suffix in forms such as *ai-ai phi-va-ni*, I had struck; *ai lai-va-ni*, I was (Imperfect), etc.

In interrogative sentences a form ending in *ka-pet* is often used; thus, *va-ai-ge ai-va-ai ka-pet lai-ka-ka-pet*, those of thy name what called-in? *va-ai-ge ai-ai-ka-pet lai-ka-ka-pet*, how this years how-much amount? how old is this house? etc. Compare future.

A kind of Present definite is effected by combining the participle in *da-ni* with some verb meaning 'to be'; thus, *ka-va-da-ni lai*, riding he is, he is riding. But we also find forms such as *ai-ai phi-da-ni*, I am striking; *ai-ai phi-va-ni*, I was striking.

The suffix of the Future is *pa*, perfectly identical with the postposition *pa* with. The suffix *ai*, or a word *ai*, probably meaning 'to be,' is generally added. Thus, *ai ai-ge-ai*, I shall be; *lai-va-ai-ge-ai*, I will go and say; *na-pak lai-ka-ge-ai lai-da-ni ai-ge-ai*, his-belly (he) will-fill saying (he) wished, he wished to fill his belly. The last instance shows how this form is used as an infinitive of purpose. Still more is this the case in sentences such as *ai-ai lai-ge-ai lai-da-ni*, I shall-will fall-not, I did not fall in order to fall, it was not my intention to fall; *ai-ge-ai-ka-ai*, I am dying, *ai-ai-ka-ai-ge-ai*.

The suffixes of the Imperative are *a* and *ba*. Thus, *pa-a*, bind; *pa-a* and *pa-a-pa*, give; *ai-ai-ge*, go; *ai-ai-ge-a*, drive. In the third person *a* is added; thus, *ai-da-ni*, let him go. This form is a compound, the latter part being the imperative *va* of *ai-da* or *ai-da*, to let, to allow. The suffix of the Imperative of the first person plural *ai-ai*; thus, *ai-ai-va-a*, let us eat; *ai-ai-ge-a*, let us see.

The suffix of the negative imperative is *pa-na*; thus, *ai-ai-ge-ai-ge-ai-ge-ai*, don't eat; *ai-ai-ge-ai*, don't go; *ai-ai-ge-ai-ge-ai*, don't let us go; *ai-ai-ge-ai-ge-ai-ge-ai*, please don't do so.

The suffix *ai* or *ge* is used to form Infinitives. The real meaning of this suffix seems to be somewhat the same as that of the Tenses *pa* or *ba*. It is used to form the relative participle and is also added in order to form verbal nouns. Thus, *ai-ai-ge-ai-ge-ai-ge-ai-ge-ai-ge-ai*, those of thy name to say me-answering those is-not, it is not proper to call me thy son; *ai-ai-ge-ai-ge-ai-ge-ai*, I can strike; *ai-ai-ge-ai*, I may be; *ai-ai-ge-ai-ge-ai*, singing-sing. The suffix *ai* is often preceded by *na-na*, and this form is used as an infinitive of purpose; thus, *ai-ai-ge-ai-ge-ai-ge-ai-ge-ai*, want food tending for, in order to tend pigs. The infinitive of purpose may also be expressed by means of the future; see above.

Postpositions are often added to the verbal noun in *ai*, and in this way adverbial clauses are formed. Thus, *ai-ai-ge-ai-ge-ai-ge-ai-ge-ai-ge-ai-ge-ai*, when the brothers divided the property; *ai-ai-ge-ai-ge-ai-ge-ai-ge-ai-ge-ai*, when some days had passed; *ai-ai-ge-ai-ge-ai-ge-ai-ge-ai-ge-ai*, after he had been led; *ai-ai-ge-ai-ge-ai-ge-ai-ge-ai-ge-ai*, if young men were here; *ai-ai-ge-ai-ge-ai-ge-ai-ge-ai-ge-ai*, while it blows; *ai-ai-ge-ai-ge-ai-ge-ai-ge-ai-ge-ai*, going-future-of preparation make, I am arranging to go; *ai-ai-ge-ai-ge-ai-ge-ai-ge-ai*, as soon as he comes; *ai-ai-ge-ai-ge-ai-ge-ai-ge-ai-ge-ai*, because he found, etc.

The form ending in *ai* can apparently also be used to denote present and past time of the verb. Thus, *ai-ai-ge-ai-ge-ai-ge-ai-ge-ai-ge-ai*, his mother (then) found parent. But more commonly *ai* is added in this sense; thus, *ai-ai-ge-ai-ge-ai*, it has been done; *ai-ai-ge-ai-ge-ai*, he is found again; *ai-ai-ge-ai*, I am falling, etc.

Participle. — The Relative participle has been mentioned under Relative pronouns. Relative participles may be formed by adding suffixes or postpositions to the verbal noun ending in *ai*. Often, however, the various forms of the verbs are used in the

same way as the verbal noun. Thus, *ch'ai-ti-wei-ti*, went-time-out, at the time of going; *sh'ei-mei lai-ti-wei-ti*, tired being-time-out, when he was fat off; *tsai-ti*, quickly; *tsai-mei-wei-ti*, with joy and gladness; *wei-ti* where *lai-wei-ti*, days come being, after some days; *lai-pai-tai*, fruits produced-with, when fruits shall have been produced. The participle ending in *-go-da-ti* (negative *lai-ti-tai*) is a relative participle or gerund, referring to the future time. Thus, *ai-ti tsai-mei-wei-ti go-da-ti* (ai-mei-ti) *tsai-mei*, ready to-beget (not-to-beget) property-where, the share of the property which I shall (shall-not) receive; *ai-ti-tai tsai-mei-wei-ti-ai go-da-ti* *mai-ti* *wei*, we glad-happy-future-being share in, it is proper that we should be glad and happy. Compare Relative pronoun. The suffix of the Consecutive participle is *-da-ti* or *-de-ti*. Thus, *ai-ti tsai-mei-wei-ti ai-ti tsai-mei-wei-ti ai-ti-tai* *lai-ti-tai*, I arising out of my father's happiness-is my-will, I will arise and go and say to my father; *tsai-mei-wei-ti tsai-mei-ti-tai-tai go-da-ti* *ai-ti* *tsai-mei-tai* *tsai-mei-tai*, property all-even gathering carrying for country one-to (the) went; *tsai-mei-tai-tai* *tsai-mei-tai* *tsai-mei-tai*, his-younger-brother that clever travelling, his younger brother was more clever and, *tsai-mei-tai* *tsai-mei-tai*, drinking lot us out. This participle of the verb *lai*, to say, is often used in connection with a future in order to express the purpose of an action. Thus, *tsai-mei-wei-ti* *tsai-mei-tai*, I shall be saying, in order to make fact. The words *ai-ti* *tsai-mei-wei-ti* must be considered as a kind of substantive clause, and also other times than the future may be used in this way. Thus, *tsai-mei-tai* *tsai-mei-tai* *tsai-mei-tai* *tsai-mei-tai*, his-older-brother's cattle to-morrow-by done-was saying, saying that it had been done by the mouth of the older brother's cattle. Note the possessive pronoun of the third person, *tsai-mei*, his brother.

There is no *Possessive case*. *tsai-mei-tai*, I was struck, means literally 'me he struck,' or 'he-concerning striking-two-places.'

Compound verbs are freely used. Causatives are formed by adding *lai* or *tsai*; thus, *tsai-tai-tai*, cause-him-to-put-on; *tsai-tai-tai*, caused to make good; *tsai-tai-tai*, he will cause to be full, etc. The verb *tsai*, give, seems to be used in a transitive sense; thus, *tsai-mei-tai*, *tsai-tai*, *tsai-tai*, he pleased to put on, etc. *tsai* means that the action is performed by oneself. Thus, *tsai-tai-tai-tai-tai*, I will go and do the thing myself (tsai) same way off (tsai). *tsai* or *tsai*, occurs in *tsai-tai-tai-tai-tai*, alive-again-come-his; *tsai-tai-tai*, having action. *tsai*, to come, is found in compounds such as *tsai-tai-tai*, to remember-remembering; *tsai-tai-tai*, carrying-carrying, bringing. *tsai* denotes mutually; thus, *tsai-tai-tai*, to strike each other, to fight. *tsai*, to occur, is used in many compounds, apparently without altering the meaning; thus, *tsai-tai-tai*, went away; *tsai-tai-tai*, said, ordered, etc. It sometimes forms causatives; thus, *tsai-tai-tai*, to drive away. *tsai*, much, is added to *tsai-tai-tai*, it is troublesome, etc.

The Negative particle is *da* or *de*. Thus, *tsai-tai-tai*, good-not, bad; *tsai-tai-tai*, that is *tsai-tai-tai*, gave not; *tsai-tai-tai*, disobeyed not, etc. Another negative is *tsai*; thus, *tsai-tai-tai*, will not do; *tsai-tai-tai*, will not go. The initial *i* seems to assimilate itself to a preceding consonant; thus, *tsai-tai-tai*, will not come. This negative is especially used in a future sense.

The Interrogative particle is *ai*; see Interrogative pronouns. In disjunctive questions, where no interrogative pronoun is used, the suffix *ai* is added. Thus, *tsai-tai-tai* *tsai-tai-tai*, has he come or not?

Order of words.—The usual order of words is subject, direct object, indirect object, verb.

KUKI-CHIN GROUP

TRANSPORT OF METALS

SPECIMEN 1.

(The Am. Econ. Fellowship, 1996.)

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

ਸਮਾ ਅਨੁਸਾਰ ਸਮੇਂ ਦੀਆਂ ਭਰਮਾਂ ਹੋਈਆਂ ਸਨ।
 ਸਿਰਫ਼ ਇਹਨਾਂ ਸਮੇਂਆਂ ਨੂੰ ਹੀ ਕਹਿਣਾ ਹੈ ਕਿ ਇਹ
 ਸਮੇਂ ਹੀ ਹਨ, ਜਿਵੇਂ ! ਇਹਨਾਂ ਸਮੇਂਆਂ ਦੇ ਦੌਰਾਨ
 ਅਸੀਂ ਦੇਖਦੇ ਹਾਂ ਕਿ ਇਹਨਾਂ, ਅਸੀਂ ਦੇਖਦੇ
 ਸਮੇਂਆਂ ਅਨੁਸਾਰ ਸਮੇਂ ਦੇ ਦੌਰਾਨ ਹੋ ਰਿਹਾ ਹੈ।
 ਇਸਨੂੰ ਸਮੇਂ ਦੇਖਦੇ ਹੋਏ ਸਮੇਂ ਦੇ ਦੌਰਾਨ
 ਦੋ ਦੌਰਾਨਾਂ ਦੇ ਸਮੇਂ ਦੇਖਦੇ ਹੋਏ ਦੌਰਾਨਾਂ ਦੇ ਦੌਰਾਨਾਂ
 ਦੇਖਦੇ ਅਸੀਂ ਸਮੇਂ ਦੇਖਦੇ ਹਾਂ। ਸਮੇਂ ਦੇ ਦੌਰਾਨਾਂ
 ਦੌਰਾਨਾਂ ਦੇ ਸਮੇਂ ਦੇਖਦੇ ਸਮੇਂ ਦੇ ਦੌਰਾਨਾਂ ਦੇ ਸਮੇਂ
 ਦੇਖਦੇ ਹਾਂ। ਦੋ ਦੌਰਾਨਾਂ ਦੇ ਸਮੇਂ ਦੇਖਦੇ ਹੋਏ
 ਦੇਖਦੇ ਅਸੀਂ ਦੇਖਦੇ ਹੋਏ ਹੋਏ ਹੋਏ ਹੋਏ
 ਅਸੀਂ ਦੇਖਦੇ ਸਮੇਂ ਦੇਖਦੇ, ਦੇਖਦੇ ਅਸੀਂ
 ਦੇਖਦੇ ਦੌਰਾਨਾਂ ਦੇ ਅਸੀਂ ਦੇਖਦੇ ਸਮੇਂ ਦੇ ਦੌਰਾਨਾਂ
 ਦੇਖਦੇ ਹੋਏ ਸਮੇਂ ਦੇਖਦੇ ਸਮੇਂ ਦੇਖਦੇ ਸਮੇਂ
 ਦੇਖਦੇ ਸਮੇਂ ਦੇਖਦੇ ਸਮੇਂ ਦੇਖਦੇ ਸਮੇਂ ਦੇਖਦੇ

[No. 1.]

TIBETO-BURMAN FAMILY.

KUKU-CHIN GROUP.

MANIPURI OR MEITEI.

SPECIMEN I.

(The Rev. Wm. Fockner, 1880.)

(State, MANIPUR.)

	ME	a-ma-gi	ma-nih	ni-pi	a-ni	hi-nami.
	Man	one-of	his-child	male	ten	seven
	Ma-lung-gi-ni-pi		ma-nih-ni	ma-nih	a-tom-hi	a-du-ni
	Brother-of		nephew	his-son	younger	that-by
	ma-pi-ni	hi,	'Pi-hi,	ni-ni	phang-ga-da-hi	ho
	his-father-by	and,	'Father,	me-by	to-be-revived	property
	a-du	al-aga-da	pi-hi-ya,	A-du-da		ma-pi-ni
	that	me-to	give-please,	Therapies		his-father-by
1.	ma-khi	a-ni-gi	da-nih	ho-tham		yi-hi.
	them	two-of	male-for	property		divided.
	Ho-ni	kham	hi-m-gi	ma-nih	a-tom-hi	a-du-ni
	Day	some	seven-when	his-son	younger	that-by
	ho	pam-ni-mak	kham-gi-hi-da-ni	ya-da-ni		a-ni-pi
	property	all	gathering	carrying		for
	hi-pik	a-ma-ni	chat-thok-i.	hi-pham		a-du-ni
	country	you-to	went,	Place		that-by
	ho-choi	phat-hi-hi-ni-ni		ma-nih		pam-ni-mak
	behaviour	had-with		his-children		all
15.	ma-gi-hi.	ho	pam-ni-mak	a-du		tom-kham-hi-da
	last-one.	Property	all	that		wanted-being-by
	hi-pik	a-du-da	yi-ni	ting-aga-ni-hi		ting-aga-ni-hi
	country	that-by	succedingly	(fourth-one)		death
	a-du-da	ni-ni	ni-ni-ni.	hi-ni-pi		a-du-da
	that-by	him-by	distrained-because.	Distress		that-by
	ni-ni	hi-pik	a-du-da	hi-hi	ni	a-ma-hi
	him-by	country	that-by	being	man	one
	hi-ma-gi-hi.	hi-hi-ni.	ni-hi	hi	ek	ma-pham
	joined.	him-by	him	his	pig	lard
16.	gi-ma-ni-hi	ma-hi-hi	hi-hi-hi	hi-hi		hi-pham
	pasture-to	he	fell-to	went.		Place

કાળીને મેલે કાંઠેપરુચ મારમેણ, યોગદે
સાણપા યાગીચાનું યોગદે કામદા, કાળીને
ભાદે કાળીને મેલે પાંચને યાગદા. | મેલેને
મેલે સાણપાણીને યાગીચાનું યોગ, મેલે

- ૨૨ મેલે સાણપાને યોગીને યાગીચાને મેલે પાંચને
મારમેણ મેલે, કાળીને યાગદે સાણપા કાળીને
મેલે યોગીને યાગીચા. | કાળીને યાગીચાને
યાગીચાને યાગીચાને મેલે પાંચને યાગીચાનું
યોગ, યાગીચાને યોગ કાંઠેપરુચને યોગ.

- ૨૩ મેલે, કાંઠેપરુચ કાંઠેપરુચને યોગ મેલે,
કાંઠેપરુચ કાંઠેપરુચને યોગ કાંઠેપરુચને
મારમેણ; કાંઠેપરુચ કાંઠેપરુચને
યાગીચા. | કાળીને મેલે યાગીચાને |

- ૨૪ કાંઠેપરુચ મેલે મેલે યાગીચા, મેલેને યોગદે
મેલેને મેલે કાંઠેપરુચ મેલેને મેલેને
યાગીચાને યાગીચાને, કાળીને મેલેને યાગીચાને
મેલેને યાગીચાને યાગીચાને મેલેને યાગીચાને |
યાગીચાને કાળીને મેલે યાગીચાને મેલેને
યોગ, મેલે/ યાગીચાને યોગ કાંઠેપરુચને

- ૨૫ યોગ મેલે કાંઠેપરુચ કાંઠેપરુચને યોગ મેલે.

u-da-dā that-is	uāi-nā how-by	ah-li pig	ahin-chāik (phang-chāik) food	uāi-nā how-with
ma-puk his-belly	thai-han-gō fit-with	hāi-da-nā saying	nang-ang; wished ;	nāi-gi but
ka-nā any	a-ma-in-nā one-by	nāi-ngan-dā him-to	pi-ja-dā. your-himself-and.	Mā-da-dā Thence
nāi-nā how-by	ma-puk-nang-dā his-heart-in	nang-ang-hāi-in-nā. to-remember-by-saying	hāi, said.	' dā-gi ' He-of
21. i-pi-gi my-father-of	ma-nāi-dang-nā his-remember-by		han-thak-gi-thak-nā enough-overflowing	
chāi-chāik food	phang-ā, getting-on,	a-dā-gi but	nāi-nā made	ma-pham place
[chāik-] āi-ra-ba-nā langer-with	āi-ga-dan-nā. dying-on.	āi-nā He-by		han-gai-ta-nā arising
nāi-gi me-of	i-pi-gi my-father-of	ma-nāi-dā his-remember-in		hāi-ra (hāi-gā, say-go-will,
" pi-bā, " father,	sa-nāi-ba became-from	nāi face	sa-thak-ta-nā turning	pāp do
22. uāi-nā, dare-here,	na-hāi-kī there-of	na-māng-da-nā they-remember-in-also	pāp sin	uāi-nā, dare-here,
na-hāi-kī there-of	na-chāi-nā they-see-on	hāi-hā saying	nāi-ba me-to	ma-dā father,
uāi-dāi ; has-not-become ; dare-hi-ya, " " make-please, "	na-hāi-kī there-of	na-māi they-remember		a-nāi-gan-nā not-as
ma-hāi-kī him-of	ma-ph his-father	hāi-nā him-by		haa-gai-ta-nā arising
23. hāi-gai-nā remembering-able	na-hāi-kī him-of	ma-ph-nā his-father-by		ma-hāi-ga him
uāi-da-nā now-having	ang-āi-kī-nā, compassion-had,	a-ma-nang and		cham-nāi-kī-da-nā remembering-remember
nāi-gi he	ngāi-mā work	haa-da-nā entering	nāi-ba him	chāp-i hand.
Chāp-pā Killing	a-da-dā that-is	na-chāi his-child	nāi-ph with	a-da-nā that-by
hāi, said,	' Pi-bā, ' Father,	sa-nāi-ba became-from	nāi face	sa-thak-ta-nā turning
24. pāp sin	uāi-nā, dare-here,	na-hāi-kī there-of	na-māng-da-nā they-remember-in-also	pāp sin

ma-hih-ki <i>then-of</i>	ma-chü-si <i>they-acc-us</i>	hai-hä <i>copy</i>	ma-tik <i>fixure</i>	wai-d-ai. ² <i>is-not.</i>
A-tu-gi <i>Dad</i>	ma-pi-ni <i>My father-by</i>	ma-ni-sing-di <i>his-servants-to</i>		hai-tshai, <i>will,</i>
² K'hiü-tu-gi <i>' All-these</i>	hai-ni <i>more</i>	piu-hä <i>good</i>	piü <i>dash</i>	tsu-nä <i>quickly</i>
tsü-tai-tu; <i>to-water-carry;</i>	a-ma-sung <i>and</i>	ma-hih-ki <i>him-of</i>		ma-hüai-tu <i>his-hand-on</i>
40. Hsueh <i>ring</i>	a-mi <i>one</i>	ai-sa <i>also</i>	ai-hi-yu; <i>put;</i>	ma-tshang-tü <i>his-foot-on</i>
up-pi-yu; <i>put-on;</i>	ai-k'hai <i>we</i>	hai-yü-sung-ngü-ni <i>joy-happens-with</i>	ch'hi ch'hi-ni-ma-ni, <i>feed-eat-together-let-us,</i>	
ku-ni-ma-ni <i>why?</i>	hai-tu-tu, <i>said-to-by,</i>	ai-gi <i>we-of</i>	tsü-tai <i>up-us</i>	ai-tü <i>this</i>
ai-ma-ni-tu-tu-gi <i>died-for-off-leave-after</i>		tsing-gai-hai-pa-ni; <i>visit-again-then;</i>		a-ma-sung <i>and</i>
sung-tu-tu-tu-gi <i>last-for-off-leave-after</i>		a-mai <i>again</i>	tsung-tu-tu-ni. ² <i>found-see.</i>	Mü-tu-tü <i>Thereupon</i>
42. ma-k'hai-nä <i>then-by</i>		tsu-tu-sung-ngü-mä-i. <i>to-visit-see-leave-marry-began.</i>		
Mu-tu <i>Time</i>	a-tu-tu <i>that-at</i>	ma-hih-ki <i>him-of</i>	ma-chü <i>the-acc</i>	a-hai <i>if/that</i>
tsu-tai-nä <i>fields-in</i>	hai-ma-mi <i>see.</i>	Läi-tu-nä <i>Coming</i>	Hä-tu-nä <i>seeing</i>	yam-tü <i>know-to</i>
tsung-tu-tu-tü <i>reaching-in</i>	hai <i>say</i>	tsü-ya-gi <i>staying-of</i>		ma-k'hai-tu <i>the-see-at-also</i>
ya-gi-tu-tu-gi <i>dancing-of</i>		ma-k'hai-tu <i>the-see-at-also</i>	tü-tu-nä <i>leaving</i>	ma-ni <i>his-servant</i>
50. ai-pi <i>what</i>	a-ma-hu <i>one</i>	tsu-tu-nä <i>seeing</i>	tsung-tü, <i>asked,</i>	² K'ü-tü-gi <i>' What-of</i>
tsu-tshang-tu-tü-nä? ² <i>where-as?</i>		Mü-nä <i>then-by</i>	tsü-ya-tu-tu <i>him-to</i>	hai, <i>and,</i>
² Tsu-tai-ki <i>' Then-of</i>	ma-ni <i>My-younger-brother</i>	tsü-tü, <i>come,</i>	a-ma-sung <i>and</i>	ma-hih-ki <i>then-of</i>
tsu-pi-nä <i>My father-by</i>	ma-hih-pa <i>him</i>	a-nä-yü <i>without</i>	tsü-tu-tu <i>without</i>	tsung-tu-tu-tü <i>feeding-to</i>
ch'hi-tshang-tü-nä. ² <i>feast-place-then.</i>		Mü-tu-tü <i>Thereupon</i>	ma-hih-nä <i>him-by</i>	tsu-tu-tu-nä <i>carry-taking</i>
52. tsu-sung <i>know-to</i>	tsung-ngü <i>enter-with-out</i>	hai-tu-nä <i>seeing</i>	hai, <i>and.</i>	Mü-tu-tü <i>Therefore</i>

ma-luk-lai his-of	ma-pi-ni his-father-by	thuk-la-in-ni ponding-with	ma-luk-pa him
tham-lu-lu retreated	A-du-gi But	ma-luk-ni him-by	ma-pi-ni his-father-by
hi-mu-i counted,	'Yang-a, 'Behold,	stahi there	a-mu-pi-gi no-much-from
na-mi they-served	hai-ci-ha being	a-ci-ni their-by	na-luk-lai their-of
60. khuk ear	hi-thuk-thi disappeared-not ;	a-du-muk-pa that-come-to-see-seeing	ni-gi me-of
i-cup my-friend	i-pang-gi my-companion-with	hau-ni[ni]-na-lu refused-to	ngim-na-na-hu-gi meeting-of
du-muk sister-for	a-muk-ta-na even	ha-mung good	ma-thi the young
ni-nuon-di me-is	pi-thi parent-not ;	a-du-gi but	a-mu-gi their-of
a-ci-ni this	ni-thi-thi-thi-gi hark-to-with		hai-na-du-na living
65. nang-gi their-of	ni-ma the property	ha-ni-thi-pa-ha throwing-away-without	ni-ni him-by
hai-luk-pa-muk-ta-na arrive-at-come-at		ni-gi his	du-muk sister-for
stak-thang-hi-ci-hi found-made-hat	Mi-du-di Thereupon	ma-pi-ni his-father-by	ni-nuon-di him-to
hai said,	'Anging, 'Child,	nang-di there	i-thi-hi-thi-ni at once
ni-gi me-with	hi-ni-mu-ni and-together ;	a-mi-hi-ni and-also	ni-gi my
75. hai-ci-ha being	pa-ma-muk all	a-du that	nang-gi-ni there-to
A-du-gi But	ni-thi no	hau-nang-ni-gi-pa-du-bi refusing-happy-being	
ma-thi there	ni is ;	ha-ci-na-na why ?	hai-ha-ha said-to-by
nang-gi their-of	na-ni they-possessive-brother	a-ci this	ni-ma-na-hu-gi and-being-after
hi-gi-gi-lu-pa-ni after-again-come-hat ;		a-ma-nang and	nang-ha-na-hu-gi last-being-after
78. muk again	phang-la-ha-ci found-to		

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

MANIPURI OR MEITEI.

SPECIMEN II.

(State, Manipur.)

A PIECE OF FOLKLORE TAKEN DOWN FROM THE MOUTH OF
AN OLD MANIPURI.

(Babu Bishrup Singh, 1888.)

Ma-māngai-dā ai-pi a-ma-nā ma-chā ai-pi a-ni pōi. Na-nā khōk
Formerly man one-by his-child male two horn-mare. Days were
 hi-mā-gā ma-pa a-du hoi amon a-nā khōk pān-bi a-nā
remaining their-father that bagfile female one pomegranate plant one
 kīng-khāi a-nā a-nā thā-ma-da-nā a-khā-ni. Ma-chā-ma-nā lu yā-ma-ha-dā
curtain one this left-having died. Brothers property dividing-in
 ma-nā a-du-nā āng-bi hā-da-nā hoi a-du ma-khōk thāng-bi
his-younger-brother that-by coming more-belong bagfile that his-hand towards
 ma-nā khāi-hoi a-nā mā-yā-mā-nā pi-mā-gā ma-nā thāng-ba a-du
the-body-of half one his-elder-brother-to giving the-doll towards that
 ma-nā hoi. Khōk a-du-ma ma-khōng-ha-m-gi khāi-hoi a-nā
him-by takes. Pomegranate that-one the-foot-from half one
 mā-yā-mā-nā pi-mā-gā ma-nā ma-ha thāng-bi a-nā hoi. Kīng-khāi
his-elder-brother-to giving him-by the-top towards that takes. Curtain
 a-du-ma āng ma-nā hā-m-gā māng-thā mā-yā-mā-nā pi hoi
that-one at-oncely him-by taking at-day his-elder-brother-to give. Bagfile
 a-du-nā mā-gi yā-māng-nā-pi hā-m-ma-ha-da mā-yā-mā-gi ma ma-chā-nā
that-by now-of vegetable cutting-in his-elder-brother's coffee down-with-by
 ma-ha-nā hāi-da-nā mā-ha āng-hāi-hi, a-du-gā ma-chā pōi-ha-hāi
down-to saying him to-make-good-come, and the-young horn-if
 mā-nā hoi, a-du-gā māng-ma ma-ma hoi. Khōk a-du-ma mā-hāi
him-by takes, and will-one likely eat. Pomegranate that-one the/fruit
 pi-hā-gi mā ma-mā-nā ma-chāi.
horn-when he alone he eat.

A-ma-da-ma	ma-nā	ma-nā	ma-nā	hā-m-ha-dā
Flour-bag	days	for	the	putting
hāi-hāi-nā	hāi-pi-ma-da-nā	ma-yā-mā	a-du-nā	māng-thā day
people-of-the-quarter-by	at-oncely-having	his-elder-brother	that-by	one-day feet
a-ma-pa-nā	hāi-hoi	a-du	ma-khōng-da	pi-mā-thāi-hi
he-will	saying	pomegranate	that	the-foot-at
			eat-will	doing-to

ma-nô a-da-nô, 'Tha pû-lô-gô yin-ma-dân chû-nô,' hîi-da-nô
his-son-in-law brother that-by, 'Thou art-mother dividing not-let-us,' saying
 hîi-jû-da-nô tô-lô. Ma-yân a-da-nô, 'lô a-da wî-yân, mî-gi
requesting stopped. His-older-brother that-by, 'Ought that trouble-me-is, now-of
 yin-sing-nô-gi chû gû-l,' hîi-da-nô, 'ma-yîi-chû-ging-dâ hûi-chû-hûi,' hîi-da-nô
reproachable not-habitually,' saying, 'the-middle-in not-will,' saying
 ta-ha-dâ, 'ma-gu ma, ma-chû pû-lô-lô-pûn pûn-da-nô lû-nô-dâ hûi-chûi-
doing-is, 'with also, the-young born-also dividing take-let-us not-
 pî-gû-nô,' hîi-da-nô ma-nô a-da-nô hîi-jû-da-nô tô-lô. Kîng-khâ a-da
please-don't,' saying his-son-in-law brother that-by requesting stopped. Certain that
 ma yân a-da-nô sang-thi-ma-nô-chû-pâ hîng-dâ ting-da-nô thûn-lô;
his-older-brother that-by all-the-day water-to seeking kept;
 a-dû-dâ ma-nô a-da-nô, 'thai-nô-thai-nô khûi-lô-lô, ta-hî-nô-gû-nô,'
thereupon his-son-in-law brother that-by, 'alternately not-let-us, do-please-don't,'
 hîi-da-nô hîi-jû-nô. A-da-dâ ma-yân a-dû-nô yîi-da-nô wî-gi
saying requested. Thereupon his-older-brother that-also agreeing thing
 ma-hung-dâ khûi-nô chûi-nô hîi-da-nô ma-chû-ma-nô pûi-lô-lô.
the-kind-of quarrel dispute being-not the-brothers heard.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a man had two sons. After some time he died, leaving behind him a buffalo-cow, a pomegranate tree, and a curtain. When the two brothers proceeded to divide the property, the younger brother, who was the more clever of the two, arranged the matter in the following way. He gave the front part of the buffalo, including the head, to his elder brother, and retained himself the other half, from the tail and forwards. And he gave his brother the lower part of the pomegranate tree, and took himself the top. With regard to the curtain, he used it at night, and left it to his brother during day time. When the buffalo ate the crops of other people he made his brother give damage, because the outrage was done by the head, which belonged to the elder. But he claimed for himself the calves which were born, and the milk. And he also reserved the fruits of the pomegranate tree for himself.

In this way some time passed. The elder brother was envied by the neighbors, and one day he went to fell the pomegranate tree in order to get fuel. But the younger brother now proposed that they should divide the fruits between them, and thus prevented the felling of the tree. Now the elder brother declared that he would kill the part of the buffalo, because it gave him such trouble in eating the crops of other people. The younger brother then stopped him, saying that they might also take each his share of the milk and of the young buffaloes. Then the elder brother took the curtain and kept it during the day in water. The other then proposed that they should use the curtain alternately. Both agreed, and after that time they lived without quarrelling.

[No. 3.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

NANIPURI OR MINTIRE.

SPECIMEN III.

(FOUNT, HINA TAPPALA.)

A FOLKSONG.

<i>Cling-da</i>	<i>sto-pi</i>	<i>ingah-hi,</i>
<i>Mountain-da</i>	<i>bloomed</i>	<i>parasitic-flower,</i>
<i>Chim-ah</i>	<i>hso-hi-hi</i>	<i>pi-tso-h</i>
<i>Suddenly</i>	<i>fallen-ho</i>	<i>matter-of-regret.</i>
<i>Al-ah</i>	<i>hin-gi</i>	<i>hso-da-h,</i>
<i>Ho-ty</i>	<i>fall-will</i>	<i>fall-will,</i>
<i>Hi-hing-hi-ah</i>	<i>hi-pi-gi</i>	<i>hso-hi-ah.</i>
<i>Wind-ty</i>	<i>blowing-because</i>	<i>fallen-ho.</i>
<i>Hi-hing-hi</i>	<i>ah-sung</i>	<i>hah-tso-ah</i>
<i>Wind</i>	<i>I-also</i>	<i>nothing-do</i>
<i>Lai-sing</i>	<i>lai-khah</i>	<i>hso-hi-ah.</i>
<i>Flower's</i>	<i>stalk</i>	<i>fallen-is.</i>
		<i>on-remnant-of</i>

FREE TRANSLATION OF THE FOREGOING.

The parasite-flower bloomed in the mountain. You are falling off without having been of use; it is a pity.

The flower answers,—I am not falling off of my own free will. I am falling because the wind blows.

The wind answers,—I, too, am doing nothing. The flower is falling because the strength of its stem is diminished,

L21

The tribes Andro, Sangrai, and Chaboi have been classed by Mr. Dumant as belonging to the Kuki-Chin group. He says further about the L21s:—

'This term which means "short or dependent," is applied by the Mantsip to three small tribes which inhabit the valley of Mantsip; they are called Sangrai, Andro, and Chaboi; all of them speak different dialects, but with a considerable mixture of Mantsip words. Their religion is Pagan, tinged by Buddhism. In dress and appearance they are hardly to be distinguished from Mantsips. The Sangrai have three villages, with 120 houses and a population of about 400; the Andro one village only, with 60 houses and a population of about 200. Of the Chaboi, I have no exact statistics, but they have only two or three small villages. They are employed in making pottery and silk, and in distilling, occupations which the Mantsip despise.'

The Andro and Sangrai tribes claim, according to Major McCulloch, to have been the original inhabitants of the Mantsip valley.

None of these dialects has been returned for the survey, and they have probably all disappeared. The vocabularies published by Major McCulloch show that they cannot belong to the Kuki-Chin group. But it has proved impossible to class them as belonging to any other group. There is apparently some connection with the Naga languages, especially with the eastern sub-group. But the materials available are not sufficient for a definite statement. The question must therefore be left open. But, in order to make it possible to compare the forms given by McCulloch with those occurring in other Tibeto-Burman languages, I have given them as an appendix to the Meiktila list, because this language has, to a considerable extent, influenced the vocabulary of the L21 dialects.

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Hansen, G. H.—*Notes on the Locality and Population of the Tribes dwelling between the Pegu-Yunnan and Mantsip Rivers. Journal of the Royal Asiatic Society, New Series, Vol. vi, 1890, pp. 228 and 2. Also on the loan on pp. 241 and L2 short Andro vocabulary on p. 222.*

STANDARD WORDS AND SENTENCES IN MEITHEI, ANDO, BENGMAI, AND CHAIREL.

English.	Meitei (Changp).	Ando (Methuay).	Original (Meithei).	Meitei (Meithei).
1. One	A-mi	Mei . . . . .	.....	A-mi.
2. Two	A-ol	Kheya . . . . .	.....	Dial.
3. Three	A-kim	Shuchi . . . . .	.....	Ting long.
4. Four	Shol	Pia . . . . .	.....	Meat long.
5. Five	Shang	Ngala . . . . .	.....	Meat long.
6. Six	Tavai	Kolia . . . . .	.....	La long.
7. Seven	Tavai	Kolia . . . . .	.....	Shi long.
8. Eight	Pigai	Chala . . . . .	.....	Hai jo.
9. Nine	Migai	Talala . . . . .	.....	Hai jo.
10. Ten	Shai	Shai . . . . .	.....	Shai.
11. Twenty	Kai	Kai . . . . .	.....	Kai dai.
12. Fifty	Ting-khai	Ngang . . . . .	.....	Tinghai.
13. Hundred	Chi-ai	Chai . . . . .	.....	Chi.
14. I	Ai, I-ai	Epi	Epi	Epi-ai.
15. You	Aig . . . . .	.....	.....	.....
16. Him	Aig	Epi-ai . . . . .	.....	.....
17. We	Ai-khai . . . . .	.....	.....	Epi-ai.
18. Our	Ai-khai-gi . . . . .	.....	.....	.....
19. Our	Ai-khai-gi . . . . .	.....	.....	.....
20. They	Shang, ai-Mi	Shang	Shang	Shang.
21. Qi-dai	Shang-gi . . . . .	.....	.....	.....
22. Him	Shang-gi	Shang-gi . . . . .	.....	.....
23. You	Shai-khai . . . . .	.....	.....	Epi-ai.
24. Qi-gai	Shai-khai-gi . . . . .	.....	.....	.....

English	Native/Chinese	Native (Sinhala)	English (Sinhala)	Native (Sinhala)
11. Year	Year (kalya)			
12. He	He, ma-lak	Thi, l	Thi, l	Thi, l, ma-lak
13. Of his	His (l)	Thi, ga	Thi, ga	
14. His	His (l)			
15. They	Ma-thai			Thai
16. Of them	Ma-thai (l)			
17. Their	Ma-thai (l)			
18. Head	Head	Thai	Thai	Thai
19. Fox	Thong	Thai	Thong	Thai
20. Two	Two	Thai	Thong	Thong
21. Eye	Eye	Thai		Thai
22. Mouth	Chai	Thai		Thai
23. Teeth	Te	Thai	Thai	Thai
24. Hair	Thong	Thai		Thai
25. Hair	Thai	Thai		Thai
26. Hand	Thai	Thai		Thai
27. Tongue	Tongue	Thai		Thai
28. Body	Body	Thai		Thai
29. Head	Thong	Thai	Thai	Thai
30. Two	Two	Thai	Thai	Thai
31. Old	Old	Thai		Thai
32. Silver	Silver	Thai	Thai	Thai
33. Father	Father	Thai	Thai	Thai
34. Mother	Mother	Thai		Thai
35. Brother	Brother (l), sister (l)	Thai (l), sister (l)	Thai (l), sister (l)	Thai (l), sister (l)
36. Sister	Sister (l), brother (l)	Thai (l), brother (l)	Thai (l), sister (l)	Thai (l), sister (l)
37. Man	Man, woman	Thai	Thai	Thai

English	Spanish (proper)	Andes (Kichwa)	Inca (Kichwa)	Quechua (Kichwa)
11. Woman	Mujer	Wawa (pale)	...	Wawa
12. Wife	Mujer	...	...	...
13. Child	Amplio, muchacho	...	...	...
14. Girl	Muchacha	Chacha (pale)	Chacha (pale)	Chacha
15. Daughter	Muchacha	Chacha (pale)	Chacha (pale)	Chacha (pale)
16. Son	Hijo	...	...	...
17. Brother	Hermano	...	...	...
18. Brother	Hermano	...	...	...
19. Sister	Hermana	...	...	...
20. Sister	Hermana	...	...	...
21. Sister	Hermana	...	...	...
22. Sister	Hermana	...	...	...
23. Sister	Hermana	...	...	...
24. Sister	Hermana	...	...	...
25. Sister	Hermana	...	...	...
26. Sister	Hermana	...	...	...
27. Sister	Hermana	...	...	...
28. Sister	Hermana	...	...	...
29. Sister	Hermana	...	...	...
30. Sister	Hermana	...	...	...
31. Sister	Hermana	...	...	...
32. Sister	Hermana	...	...	...
33. Sister	Hermana	...	...	...
34. Sister	Hermana	...	...	...
35. Sister	Hermana	...	...	...
36. Sister	Hermana	...	...	...
37. Sister	Hermana	...	...	...
38. Sister	Hermana	...	...	...
39. Sister	Hermana	...	...	...
40. Sister	Hermana	...	...	...
41. Sister	Hermana	...	...	...
42. Sister	Hermana	...	...	...
43. Sister	Hermana	...	...	...
44. Sister	Hermana	...	...	...
45. Sister	Hermana	...	...	...
46. Sister	Hermana	...	...	...
47. Sister	Hermana	...	...	...
48. Sister	Hermana	...	...	...
49. Sister	Hermana	...	...	...
50. Sister	Hermana	...	...	...

English	Native (Kanyas)	Native (Kachhadi)	Native (Kachhadi)	Native (Kachhadi)
20. Sit	Sit	Sit	Sit	Sit
21. Go	Go	Go	Go	Go
22. Eat	Eat	Eat	Eat	Eat
23. Drink	Drink	Drink	Drink	Drink
24. Sleep	Sleep	Sleep	Sleep	Sleep
25. Rise	Rise	Rise	Rise	Rise
26. Sit	Sit	Sit	Sit	Sit
27. Go	Go	Go	Go	Go
28. Eat	Eat	Eat	Eat	Eat
29. Drink	Drink	Drink	Drink	Drink
30. Sleep	Sleep	Sleep	Sleep	Sleep
31. Rise	Rise	Rise	Rise	Rise
32. Sit	Sit	Sit	Sit	Sit
33. Go	Go	Go	Go	Go
34. Eat	Eat	Eat	Eat	Eat
35. Drink	Drink	Drink	Drink	Drink
36. Sleep	Sleep	Sleep	Sleep	Sleep
37. Rise	Rise	Rise	Rise	Rise
38. Sit	Sit	Sit	Sit	Sit
39. Go	Go	Go	Go	Go
40. Eat	Eat	Eat	Eat	Eat
41. Drink	Drink	Drink	Drink	Drink
42. Sleep	Sleep	Sleep	Sleep	Sleep
43. Rise	Rise	Rise	Rise	Rise
44. Sit	Sit	Sit	Sit	Sit
45. Go	Go	Go	Go	Go
46. Eat	Eat	Eat	Eat	Eat
47. Drink	Drink	Drink	Drink	Drink
48. Sleep	Sleep	Sleep	Sleep	Sleep
49. Rise	Rise	Rise	Rise	Rise
50. Sit	Sit	Sit	Sit	Sit
51. Go	Go	Go	Go	Go
52. Eat	Eat	Eat	Eat	Eat
53. Drink	Drink	Drink	Drink	Drink
54. Sleep	Sleep	Sleep	Sleep	Sleep
55. Rise	Rise	Rise	Rise	Rise
56. Sit	Sit	Sit	Sit	Sit
57. Go	Go	Go	Go	Go
58. Eat	Eat	Eat	Eat	Eat
59. Drink	Drink	Drink	Drink	Drink
60. Sleep	Sleep	Sleep	Sleep	Sleep
61. Rise	Rise	Rise	Rise	Rise
62. Sit	Sit	Sit	Sit	Sit
63. Go	Go	Go	Go	Go
64. Eat	Eat	Eat	Eat	Eat
65. Drink	Drink	Drink	Drink	Drink
66. Sleep	Sleep	Sleep	Sleep	Sleep
67. Rise	Rise	Rise	Rise	Rise
68. Sit	Sit	Sit	Sit	Sit
69. Go	Go	Go	Go	Go
70. Eat	Eat	Eat	Eat	Eat
71. Drink	Drink	Drink	Drink	Drink
72. Sleep	Sleep	Sleep	Sleep	Sleep
73. Rise	Rise	Rise	Rise	Rise
74. Sit	Sit	Sit	Sit	Sit
75. Go	Go	Go	Go	Go
76. Eat	Eat	Eat	Eat	Eat
77. Drink	Drink	Drink	Drink	Drink
78. Sleep	Sleep	Sleep	Sleep	Sleep
79. Rise	Rise	Rise	Rise	Rise
80. Sit	Sit	Sit	Sit	Sit
81. Go	Go	Go	Go	Go
82. Eat	Eat	Eat	Eat	Eat
83. Drink	Drink	Drink	Drink	Drink
84. Sleep	Sleep	Sleep	Sleep	Sleep
85. Rise	Rise	Rise	Rise	Rise
86. Sit	Sit	Sit	Sit	Sit
87. Go	Go	Go	Go	Go
88. Eat	Eat	Eat	Eat	Eat
89. Drink	Drink	Drink	Drink	Drink
90. Sleep	Sleep	Sleep	Sleep	Sleep
91. Rise	Rise	Rise	Rise	Rise
92. Sit	Sit	Sit	Sit	Sit
93. Go	Go	Go	Go	Go
94. Eat	Eat	Eat	Eat	Eat
95. Drink	Drink	Drink	Drink	Drink
96. Sleep	Sleep	Sleep	Sleep	Sleep
97. Rise	Rise	Rise	Rise	Rise
98. Sit	Sit	Sit	Sit	Sit
99. Go	Go	Go	Go	Go
100. Eat	Eat	Eat	Eat	Eat

English	Malay (Krojong)	Arabic (Krojong)	Arabic (Krojong)	Arabic (Krojong)
100. Father	Malay: ayah	Arabic: ab	Arabic: ab	Arabic: ab
101. Of father	Malay: ayah-nya	Arabic: ab-nya	Arabic: ab-nya	Arabic: ab-nya
102. We fathers	Malay: ayah-ku	Arabic: ab-ku	Arabic: ab-ku	Arabic: ab-ku
103. From father	Malay: ayah-ku	Arabic: ab-ku	Arabic: ab-ku	Arabic: ab-ku
104. A daughter	Malay: anak perempuan	Arabic: bintu	Arabic: bintu	Arabic: bintu
105. Of a daughter	Malay: anak perempuan-nya	Arabic: bintu-nya	Arabic: bintu-nya	Arabic: bintu-nya
106. To a daughter	Malay: anak perempuan-ku	Arabic: bintu-ku	Arabic: bintu-ku	Arabic: bintu-ku
107. From a daughter	Malay: anak perempuan-ku	Arabic: bintu-ku	Arabic: bintu-ku	Arabic: bintu-ku
108. Two daughters	Malay: anak perempuan-dua	Arabic: bintu-dua	Arabic: bintu-dua	Arabic: bintu-dua
109. Daughters	Malay: anak perempuan	Arabic: bintu	Arabic: bintu	Arabic: bintu
110. Of daughters	Malay: anak perempuan-nya	Arabic: bintu-nya	Arabic: bintu-nya	Arabic: bintu-nya
111. To daughters	Malay: anak perempuan-ku	Arabic: bintu-ku	Arabic: bintu-ku	Arabic: bintu-ku
112. From daughters	Malay: anak perempuan-ku	Arabic: bintu-ku	Arabic: bintu-ku	Arabic: bintu-ku
113. A good man	Arabic: laki-laki baik	Arabic: laki-laki baik	Arabic: laki-laki baik	Arabic: laki-laki baik
114. Of a good man	Arabic: laki-laki baik-nya	Arabic: laki-laki baik-nya	Arabic: laki-laki baik-nya	Arabic: laki-laki baik-nya
115. To a good man	Arabic: laki-laki baik-ku	Arabic: laki-laki baik-ku	Arabic: laki-laki baik-ku	Arabic: laki-laki baik-ku
116. From a good man	Arabic: laki-laki baik-ku	Arabic: laki-laki baik-ku	Arabic: laki-laki baik-ku	Arabic: laki-laki baik-ku
117. Two good men	Arabic: laki-laki baik-dua	Arabic: laki-laki baik-dua	Arabic: laki-laki baik-dua	Arabic: laki-laki baik-dua
118. Good men	Arabic: laki-laki baik	Arabic: laki-laki baik	Arabic: laki-laki baik	Arabic: laki-laki baik
119. Of good men	Arabic: laki-laki baik-nya	Arabic: laki-laki baik-nya	Arabic: laki-laki baik-nya	Arabic: laki-laki baik-nya
120. To good men	Arabic: laki-laki baik-ku	Arabic: laki-laki baik-ku	Arabic: laki-laki baik-ku	Arabic: laki-laki baik-ku
121. From good men	Arabic: laki-laki baik-ku	Arabic: laki-laki baik-ku	Arabic: laki-laki baik-ku	Arabic: laki-laki baik-ku
122. A good woman	Arabic: perempuan baik	Arabic: perempuan baik	Arabic: perempuan baik	Arabic: perempuan baik
123. Of a good woman	Arabic: perempuan baik-nya	Arabic: perempuan baik-nya	Arabic: perempuan baik-nya	Arabic: perempuan baik-nya
124. To a good woman	Arabic: perempuan baik-ku	Arabic: perempuan baik-ku	Arabic: perempuan baik-ku	Arabic: perempuan baik-ku
125. From a good woman	Arabic: perempuan baik-ku	Arabic: perempuan baik-ku	Arabic: perempuan baik-ku	Arabic: perempuan baik-ku
126. A bad boy	Arabic: laki-laki jahil	Arabic: laki-laki jahil	Arabic: laki-laki jahil	Arabic: laki-laki jahil
127. Good women	Arabic: perempuan baik	Arabic: perempuan baik	Arabic: perempuan baik	Arabic: perempuan baik
128. A bad girl	Arabic: perempuan jahil	Arabic: perempuan jahil	Arabic: perempuan jahil	Arabic: perempuan jahil
129. Good	Arabic: baik	Arabic: baik	Arabic: baik	Arabic: baik

English	Indonesian (Klasifikasi)	Indonesian (Klasifikasi)	English (Gloss/Notes)	Indonesian (Gloss/Notes)
130. Water	Ambinggi' laka'ni pita'hi	130.000	Water	130.000
131. Heat	Ambinggi' laka'ni pita'hi	131.000	Heat	131.000
132. High	Ambinggi'hi	132.000	High	132.000
133. Higher	Ambinggi' laka'ni pita'hi	133.000	Higher	133.000
134. Highest	Ambinggi' laka'ni pita'hi	134.000	Highest	134.000
135. A house	Be'gi' hi'hi' a'ni	135.000	A house	135.000
136. A more	Be'gi' a'ni a'ni	136.000	A more	136.000
137. House	Be'gi' hi'hi' a'ni	137.000	House	137.000
138. More	Be'gi' a'ni a'ni	138.000	More	138.000
139. A hill	Hi' hi'hi' a'ni	139.000	A hill	139.000
140. A more	Hi' a'ni a'ni	140.000	A more	140.000
141. Hills	Hi' hi'hi' a'ni	141.000	Hills	141.000
142. More	Hi' a'ni a'ni	142.000	More	142.000
143. A day	Hi' hi'hi' a'ni	143.000	A day	143.000
144. A more	Hi' a'ni a'ni	144.000	A more	144.000
145. Days	Hi' hi'hi' a'ni	145.000	Days	145.000
146. More	Hi' a'ni a'ni	146.000	More	146.000
147. A house	Hi' hi'hi' a'ni	147.000	A house	147.000
148. More	Hi' a'ni a'ni	148.000	More	148.000
149. A house	Hi' hi'hi' a'ni	149.000	A house	149.000
150. A more	Hi' a'ni a'ni	150.000	A more	150.000
151. House	Hi' hi'hi' a'ni	151.000	House	151.000
152. More	Hi' a'ni a'ni	152.000	More	152.000
153. A house	Hi' hi'hi' a'ni	153.000	A house	153.000
154. A more	Hi' a'ni a'ni	154.000	A more	154.000
155. House	Hi' hi'hi' a'ni	155.000	House	155.000
156. More	Hi' a'ni a'ni	156.000	More	156.000
157. A house	Hi' hi'hi' a'ni	157.000	A house	157.000
158. A more	Hi' a'ni a'ni	158.000	A more	158.000
159. House	Hi' hi'hi' a'ni	159.000	House	159.000
160. More	Hi' a'ni a'ni	160.000	More	160.000
161. A house	Hi' hi'hi' a'ni	161.000	A house	161.000
162. A more	Hi' a'ni a'ni	162.000	A more	162.000
163. House	Hi' hi'hi' a'ni	163.000	House	163.000
164. More	Hi' a'ni a'ni	164.000	More	164.000
165. A house	Hi' hi'hi' a'ni	165.000	A house	165.000
166. A more	Hi' a'ni a'ni	166.000	A more	166.000
167. House	Hi' hi'hi' a'ni	167.000	House	167.000
168. More	Hi' a'ni a'ni	168.000	More	168.000
169. A house	Hi' hi'hi' a'ni	169.000	A house	169.000
170. A more	Hi' a'ni a'ni	170.000	A more	170.000

English	Native (Chopta)	Arabic (McCollin)	English (McCollin)	Native (McCollin)
100. You are	Ma-thal al	1000	100	1000
101. They are	Ma-thal al	1000	100	1000
102. I am	Al al-ma-l	1000	100	1000
103. You are	Ma-thal al	1000	100	1000
104. He is	Ma-thal al	1000	100	1000
105. We are	Al-ma-l al-ma-l	1000	100	1000
106. You are	Ma-thal al-ma-l	1000	100	1000
107. They are	Ma-thal al-ma-l	1000	100	1000
108. He is	Al-ma-l	1000	100	1000
109. He is	Al-ma-l	1000	100	1000
110. They are	Al-ma-l	1000	100	1000
111. They are	Al-ma-l	1000	100	1000
112. He is	Al-ma-l	1000	100	1000
113. He is	Al-ma-l	1000	100	1000
114. They are	Al-ma-l	1000	100	1000
115. They are	Al-ma-l	1000	100	1000
116. He is	Al-ma-l	1000	100	1000
117. He is	Al-ma-l	1000	100	1000
118. They are	Al-ma-l	1000	100	1000
119. They are	Al-ma-l	1000	100	1000
120. He is	Al-ma-l	1000	100	1000
121. He is	Al-ma-l	1000	100	1000
122. They are	Al-ma-l	1000	100	1000
123. They are	Al-ma-l	1000	100	1000
124. He is	Al-ma-l	1000	100	1000
125. He is	Al-ma-l	1000	100	1000
126. They are	Al-ma-l	1000	100	1000
127. They are	Al-ma-l	1000	100	1000
128. He is	Al-ma-l	1000	100	1000
129. He is	Al-ma-l	1000	100	1000
130. They are	Al-ma-l	1000	100	1000
131. They are	Al-ma-l	1000	100	1000
132. He is	Al-ma-l	1000	100	1000
133. He is	Al-ma-l	1000	100	1000
134. They are	Al-ma-l	1000	100	1000
135. They are	Al-ma-l	1000	100	1000
136. He is	Al-ma-l	1000	100	1000
137. He is	Al-ma-l	1000	100	1000
138. They are	Al-ma-l	1000	100	1000
139. They are	Al-ma-l	1000	100	1000
140. He is	Al-ma-l	1000	100	1000
141. He is	Al-ma-l	1000	100	1000
142. They are	Al-ma-l	1000	100	1000
143. They are	Al-ma-l	1000	100	1000
144. He is	Al-ma-l	1000	100	1000
145. He is	Al-ma-l	1000	100	1000
146. They are	Al-ma-l	1000	100	1000
147. They are	Al-ma-l	1000	100	1000
148. He is	Al-ma-l	1000	100	1000
149. He is	Al-ma-l	1000	100	1000
150. They are	Al-ma-l	1000	100	1000
151. They are	Al-ma-l	1000	100	1000
152. He is	Al-ma-l	1000	100	1000
153. He is	Al-ma-l	1000	100	1000
154. They are	Al-ma-l	1000	100	1000
155. They are	Al-ma-l	1000	100	1000
156. He is	Al-ma-l	1000	100	1000
157. He is	Al-ma-l	1000	100	1000
158. They are	Al-ma-l	1000	100	1000
159. They are	Al-ma-l	1000	100	1000
160. He is	Al-ma-l	1000	100	1000
161. He is	Al-ma-l	1000	100	1000
162. They are	Al-ma-l	1000	100	1000
163. They are	Al-ma-l	1000	100	1000
164. He is	Al-ma-l	1000	100	1000
165. He is	Al-ma-l	1000	100	1000
166. They are	Al-ma-l	1000	100	1000
167. They are	Al-ma-l	1000	100	1000
168. He is	Al-ma-l	1000	100	1000
169. He is	Al-ma-l	1000	100	1000
170. They are	Al-ma-l	1000	100	1000
171. They are	Al-ma-l	1000	100	1000
172. He is	Al-ma-l	1000	100	1000
173. He is	Al-ma-l	1000	100	1000
174. They are	Al-ma-l	1000	100	1000
175. They are	Al-ma-l	1000	100	1000
176. He is	Al-ma-l	1000	100	1000
177. He is	Al-ma-l	1000	100	1000
178. They are	Al-ma-l	1000	100	1000
179. They are	Al-ma-l	1000	100	1000
180. He is	Al-ma-l	1000	100	1000
181. He is	Al-ma-l	1000	100	1000
182. They are	Al-ma-l	1000	100	1000
183. They are	Al-ma-l	1000	100	1000
184. He is	Al-ma-l	1000	100	1000
185. He is	Al-ma-l	1000	100	1000
186. They are	Al-ma-l	1000	100	1000
187. They are	Al-ma-l	1000	100	1000
188. He is	Al-ma-l	1000	100	1000
189. He is	Al-ma-l	1000	100	1000
190. They are	Al-ma-l	1000	100	1000
191. They are	Al-ma-l	1000	100	1000
192. He is	Al-ma-l	1000	100	1000
193. He is	Al-ma-l	1000	100	1000
194. They are	Al-ma-l	1000	100	1000
195. They are	Al-ma-l	1000	100	1000
196. He is	Al-ma-l	1000	100	1000
197. He is	Al-ma-l	1000	100	1000
198. They are	Al-ma-l	1000	100	1000
199. They are	Al-ma-l	1000	100	1000
200. He is	Al-ma-l	1000	100	1000

English	Normal (Hsin-pai)	Stress (Hsin-pai)	Emphas (Hsin-pai)	Chant (Hsin-pai)
186. What business (First Person)	Sang-ai phai-ai	187. 1	188. 1	189. 1
187. He lost (Past Tense)	Shai-phai-ai	188. 1	189. 1	190. 1
188. We lost (Past Tense)	Shai-phai-ai	189. 1	190. 1	191. 1
189. You lost (Past Tense)	Shai-phai-ai	190. 1	191. 1	192. 1
190. They lost (Past Tense)	Shai-phai-ai	191. 1	192. 1	193. 1
191. I was beating	Shai-phai-ai	192. 1	193. 1	194. 1
192. I was beating	Shai-phai-ai	193. 1	194. 1	195. 1
193. I had beaten	Shai-phai-ai	194. 1	195. 1	196. 1
194. I was beat	Shai-phai-ai	195. 1	196. 1	197. 1
195. I shall beat	Shai-phai-ai	196. 1	197. 1	198. 1
196. There will beat	Shai-phai-ai	197. 1	198. 1	199. 1
197. He will beat	Shai-phai-ai	198. 1	199. 1	200. 1
198. We shall beat	Shai-phai-ai	199. 1	200. 1	201. 1
199. You will beat	Shai-phai-ai	200. 1	201. 1	202. 1
200. They will beat	Shai-phai-ai	201. 1	202. 1	203. 1
201. I should beat	Shai-phai-ai	202. 1	203. 1	204. 1
202. I was beaten	Shai-phai-ai	203. 1	204. 1	205. 1
203. I was beaten	Shai-phai-ai	204. 1	205. 1	206. 1
204. I shall be beaten	Shai-phai-ai	205. 1	206. 1	207. 1
205. I go	Shai-phai-ai	206. 1	207. 1	208. 1
206. There go	Shai-phai-ai	207. 1	208. 1	209. 1
207. He go	Shai-phai-ai	208. 1	209. 1	210. 1
208. We go	Shai-phai-ai	209. 1	210. 1	211. 1
209. You go	Shai-phai-ai	210. 1	211. 1	212. 1
210. They go	Shai-phai-ai	211. 1	212. 1	213. 1
211. I wish	Shai-phai-ai	212. 1	213. 1	214. 1

English	Chinese (Pinyin)	Chinese (Hanzi)	Chinese (Hanzi)	Chinese (Hanzi)
111. They went . . .	They went . . .	他们走了。	他们走了。	他们走了。
112. He went . . .	He went . . .	他走了。	他走了。	他走了。
113. We went . . .	We went . . .	我们走了。	我们走了。	我们走了。
114. They went . . .	They went . . .	他们走了。	他们走了。	他们走了。
115. He . . .	He . . .	他 . . .	他 . . .	他 . . .
116. She . . .	She . . .	她 . . .	她 . . .	她 . . .
117. They . . .	They . . .	他们 . . .	他们 . . .	他们 . . .
118. What is your name?	What is your name?	你叫什么名字?	你叫什么名字?	你叫什么名字?
119. How old is the horse?	How old is the horse?	这匹马多大?	这匹马多大?	这匹马多大?
120. How many horses are there?	How many horses are there?	有多少匹马?	有多少匹马?	有多少匹马?
121. How many horses are there in the stable?	How many horses are there in the stable?	马厩里有多少匹马?	马厩里有多少匹马?	马厩里有多少匹马?
122. I have written a long way to day.	I have written a long way to day.	我今天写了一封信。	我今天写了一封信。	我今天写了一封信。
123. The son of my uncle is married to the sister.	The son of my uncle is married to the sister.	我叔叔的儿子娶了姐姐。	我叔叔的儿子娶了姐姐。	我叔叔的儿子娶了姐姐。
124. In the house is the middle of the stable house.	In the house is the middle of the stable house.	马厩在房子的中间。	马厩在房子的中间。	马厩在房子的中间。
125. Put the saddle upon the horse.	Put the saddle upon the horse.	把鞍子放在马背上。	把鞍子放在马背上。	把鞍子放在马背上。
126. I have bought the new with many horses.	I have bought the new with many horses.	我买了许多新马。	我买了许多新马。	我买了许多新马。
127. He is going to the top of the hill.	He is going to the top of the hill.	他要去山顶。	他要去山顶。	他要去山顶。
128. He is sitting on a horse under the tree.	He is sitting on a horse under the tree.	他正骑在树下的马背上。	他正骑在树下的马背上。	他正骑在树下的马背上。
129. His brother is in the stable house.	His brother is in the stable house.	他哥哥在马厩里。	他哥哥在马厩里。	他哥哥在马厩里。
130. The price of this horse is very high.	The price of this horse is very high.	这匹马的价格很高。	这匹马的价格很高。	这匹马的价格很高。
131. My father has a stable house.	My father has a stable house.	我父亲有一个马厩。	我父亲有一个马厩。	我父亲有一个马厩。
132. How many horses are there in the stable?	How many horses are there in the stable?	马厩里有多少匹马?	马厩里有多少匹马?	马厩里有多少匹马?
133. Take these horses from here.	Take these horses from here.	把这些马从这里牵走。	把这些马从这里牵走。	把这些马从这里牵走。

English	Hebrew (Translit.)	Hebrew (Script)	Hebrew (Transliterated)	Hebrew (Script)
125. Bent like wall and bent like with rope.	Shi-ku, li-sha-ku, shi-sha-ku, shi-sha-ku yot-ti.		---	
127. Snow water from the wall.	Shi-sha-ku, shi-sha-ku, shi-sha-ku.	---	---	---
128. Wall before me.	Shi-sha-ku, shi-sha-ku.	---	---	---
129. From my camp to the wall?	Shi-sha-ku, shi-sha-ku, shi-sha-ku, shi-sha-ku, shi-sha-ku.	---	---	---
130. From where did you buy that?	Shi-sha-ku, shi-sha-ku, shi-sha-ku, shi-sha-ku.	---	---	---
131. From a shepherd at the village.	Shi-sha-ku, shi-sha-ku, shi-sha-ku, shi-sha-ku.	---	---	---

12-13, 14-15

CHIN GROUPS.

INTRODUCTION.

The word *Chin* is generally used to denote the various tribes inhabiting the country to the east of the Lushai Hills, from Manipur in the north to about the eighteenth degree of north latitude in the south. On the east their country is bounded by Burma. All these tribes are believed to have come originally from the north. But in later times they have apparently been moving towards that direction, and some of the tribes have within the memory of man been pushed from the Northern Chin Hills into Manipur and Cachin. They do not themselves recognise the name *Chin*, but call themselves *Yo* or *So* in the north, *Lai* in the centre, and *Shat* in the south, besides many other tribal names. The word *Chin* is supposed by some authorities to be a corruption of the Chinese *jen*, a man.¹ It is used by the Burmese to denote all hill tribes, and is thus also applied to the Kachins. *Shan* is another name used to denote different tribes in the Chin Hills, especially those along the Arakan and Chittagong frontier. Major Haddock remarks that 'every one uses the term in a different sense, and it is not the name used by any tribe, but purely a name name.' It is supposed to be an Arakan appellation. The name *Pol*, which also occurs in many authorities, is the Lushai denomination of tribes who wear their hair in a knot upon the top of the head. It is thus similar to the Burmese 'Bongpoh', from *ponng*, to put on, and *oh*, in front, applied to all the Chins who wear their hair in a knot over the forehead.

The Chins have only come under British influence in the last few years. Since the beginning of the last century they made numerous raids into our territory. Soon after Upper Burma had become a British province, it proved necessary to take steps to protect the new territory against incursions from the Chin Hills, and in 1838 an expedition was sent against the Shins. In the season 1839-40 other columns entered the hills, from Fort White and from the Myittha valley. Shau was occupied in February 1840. A permanent post was established and a political officer stationed there. The hills were administered from Haka and Fort White, under the names of the Northern and Southern Chin Hills, respectively, up to 1843, when they were formed into one charge with headquarters at Palau. The Shins and Soksins revolted in October 1843, but were subdued, and a regular house tax was then introduced. There has been no trouble in the Northern Chin Hills, since a final rising of the Shins was suppressed in the season 1853-54. In 1854 all the southern tribes were subdued. 'In all nearly 7,000 guns were taken from the tribes north and south between the years 1833 and 1854, and since this the hills have not only enjoyed peace, but there has been an almost total absence of serious arms. The growth of trade and intercourse between the Chins and the people of the plains was rapid, and considerable numbers of Chins settled in the Kala valley. The garrison of the Chin Hills was taken over by Military Police in 1895 and 1896, with a consequent great reduction in expenditure, and trade with the hills is steadily increasing.' Major Scott and Hardiman, from whose *Chronicle of Upper Burma* most of the preceding statements have been taken, describe the present condition of the hills as follows:—

¹ Now not only are the plains subjugated, but the hills themselves are quite pacified. Raids are unknown, and scarcely any crimes are committed, so that the Chin Hills are actually more secure than many parts of

² The word *Chin* is perhaps related to names such as *Chin*, *Ching-pi*, *Shin*, *Shan*, etc., all common within the various branches of the Indo-Chinese family.

lower Burma. Roads, on which these tribes have steadily won't, have been constructed in all directions, the stores have been hoisted; the people have taken up the cultivation of English vegetables, and the indigenous industries have been largely developed; British officers now tour about with troops of only five or six men in places where formerly they could only go with columns. European policy under succeeded all over the hills, and the Chinese themselves not only visit but settle in the plains. The relations with Manipur, the British Hills, and Assam are rapidly improved. The completion of the Fokien-hailo road will add more open opportunities, and cheapen goods. A settlement of Chinamen in the valley of Imphal, five miles from Fokien, suggests great developments, though similar colonies at Taka and Fort White were not so prosperous. Altogether the relations of the Chinese to India is a great matter of congratulation to the protection of the Kingdom and the possible development of the Shan States.

The southernmost China, such as the Chimbala, the Chiribien, and the Chinawo, are administered from Yawdwin, the Khyangs belong chiefly to the Arakan Hill Tribes, and the Deputy Commissioners of Mibin, Thayetsay, Kyaukpyn, and Handerway all have dealings with tribes residing within their districts. The chief tribes administered from Fuhai are the Sakia, Kyira, Takhon, Hahon, Thathangs or Khaukhongs and Yakhon. In the south there are several independent villages which do not belong to the main tribes, each with their own chief. The numbers of these tribes are estimated as follows by Messrs. Carey and Tuck:—

Sakia	1,000
Kyira	1,700
Thayon	10,000
Hahon	14,000
Thathang	4,000
Yakhon	3,000
Independent southern villages	15,000
Total	50,000

Nothing is known about the early history of these tribes. They are now rapidly becoming Burmanised. A full account of their customs and manners is given by Messrs. Carey and Tuck, and after them in the Gazetteer of Upper Burma. The remarks which follow have been taken from the latter work:—

The chief of each tribe characteristically said to be slow speech, serious manner, respect for birth and gifts of pedigree, the duty of revenge, love of idleness, violence of hospitality, also perfidy, serious, distrust, impudence of speech, and other. The average Chin is taller than most of his neighbours, about five feet six inches in height, but men only an inch or two taller are fast as not uncommon. Some of them measure sixteen inches round the waist. The stoutest build men are the Kyiras, Hahons, and the Thathang tribesmen.

They carry loads in baskets on the back, with a yoke which fits on the neck and a band which passes round the forehead. In this way they can carry loads for twelve miles over a hilly country. The Kyiras and Thathangs grow beans, but cultivate the Chin are lazier, though in the south they grow rice, cultivate a variety of vegetables and garden. All the tribes are extremely fond of their persons. All have a character for honesty. The Hahons are least susceptible to oppression and bribes, the Kyiras most so.

The Kyiras, Sakias, Thathangs, Yaks, and Wamons wear the hair in a knot on the apex of the head; the Thathangs, Thathons, Hahons, and the northern generally tie it up on the top of the head, whence the name Shingpang, because it is usually just over the forehead. The hair-plug, like those of the northern tribes, are hairy, and are formidable enough to be deadly weapons in sudden quarrels. The Chin are equally adopting Burman forms of dress. When the hair was first combed some wore a rough white cotton blanket or merely only, even a bit of cloth in addition. In the hills they worked neither naked . . . The women wore a short round cap and a half round the body and tucked in like the Burman women's petticoats. . . . The villages and always be placed on steep, distant positions, on peaks or steep ridges. Artificial mounds were adopted to make them. Clacks of acorns, and wings of the pine, thorny hedges, and spikes were added. The houses were often built over platforms out of the side of the hill. Water was often led in by bamboo or wooden trough aqueducts . . . The houses were built of planking with dashed roofs and stood on poles . . . In the town villages are long or placed up the heights of the steep acquired by the bamboo or by the acorns. Human skulls are never brought inside the villages. They are mounted on poles outside.

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It has been noted above (on p. 1) that the word Chin has the same meaning as the name Kuki. It has also been pointed out (above pp. 3 and 4) that the denomination Chin will, in three pages, be used in such a way as to comprise all the tribes which are variously known as the Chins and the Kukis. Using the word in this broad sense the Chin languages must be sub-divided in four groups,—

- | | |
|-------------------|-------------------|
| 1. Northern Chin. | 3. Old Kuki. |
| 2. Central Chin. | 4. Southern Chin. |

Tobacco and Chin Hills. The different tribes are now said to be mixed together in many of their villages.

Major McCulloch gives the following description of these tribes :—

"The *Kottles* are a short sturdy race of men with a goodly development of muscles. Their legs are, generally speaking, short in comparison to the length of their bodies, and their arms long. These comparisons differ little from that of the *Esquimaux* and comprise various shades, but the features are most markedly distinctive; the face is nearly as broad as long, and is generally round or square, the cheeks being high, broad, and prominent, eyes small and slanted-shaped, and the nose short and flat with wide nostrils. The women appear more squat than the men even, but are strong and husky, and quite as induricated and battle-hardened as the *Esquimaux* women, working hard all day either at home or in the fields, and accustomed to carry heavy loads. The men, like the *Nagas*, are noticed to be lazy, though not in such an extent as that tribe. They love to sit on high platforms raised for the purpose in their villages, and pass the day in conversation and smoking. Men, women, and children all smoke to the greatest excess. A *Kettle* is hardly ever seen without a pipe in his mouth, and one of his few means of calculating time and distance is by the number of pipes he smokes. The men smoke a pipe, the bowl of which is either made of bone, rarely decorated, or of the end of a small bamboo tube, a reed (it is like a reed but is a bamboo) being put in near the bowl as a mouth-piece. The women have a bowl with water in it attached to their pipes, and the smoke in passing through impregnates the water with its essence. This impregnated water is filled into little bamboo tubes, and other contrivances in which it is carried about by the man who customarily dips it, smoking it in the mouth for some time before spitting it out again, and on smoking a third, hand it to him as a mark of courtesy. They also draw tobacco in great quantities. They are filthy in person to an infamous extent. A child around the waist in the fashion of the *Esquimaux* is worn by individuals, but generally this is dispensed with, and the only covering of the body is a cover about in the shape of which for the convenience of the person they are adapted. They all wear head dresses or headdresses of cotton cloth or silk, in the folding of which they are very expert. The women wrap a narrow strip of cloth round their persons sufficient to prevent them from being naked naked; over their shoulders they throw a shawl, or, if young, wrap it round their bodies under the arm-pits. They have no head dress but a hairnet cap of red cotton hair which is pinned to the middle and pinned at the sides, the plate being pinned round the base of the head and tied in front over the forehead."

The *Thidies* are a migratory race, and do not occupy their villages for more than two or three years at a time, when they move on to a new place, none fit for cultivation. The staple food is rice, and it is produced through the ordinary *Swan* cultivation. They prefer woody spots, on the tops of the hills, for their villages. Their houses are small, and built on raised platforms, and generally face one another, with a broad path running down the centre. They are governed by hereditary chiefs, who formerly had a considerable degree of power. They pay great attention to their genealogy, and trace themselves back to the first chief who came out from the bowels of the earth.

Most of these tribes believe in a supreme god, generally called *Patiden*, but there are, besides, numerous spirits which must always be propitiated. The dead are usually buried. The bodies of the deceased chiefs are, however, placed on a raised platform and left there to decompose, or dried over a slow fire until the flesh gets smoked and hardened to the bone. After some time the remains are then buried.

The *Thidies* buy their wives, and the price may be paid in money or through personal barter for two or three years.

They attach great importance to the comb and always wear it entwined in the hair. They are very particular as to who is entitled to use their comb. McCulloch is inclined to think that this may be due to the attention they pay to their genealogy.

There is no written literature, but they have still old songs in a language which they no longer understand. The priests have developed a technical language of their own, unintelligible to the rest of the people.

It is almost impossible to make an exact statement with regard to the number of

speakers of these dialects, because they often, in the local estimates, have been included in the general term Kuki. What we know is as follows:—

In the Manipur State the Khasangs are settled throughout the length and breadth of the hill country and also in the Tongla Langthong village in the valley. They are most numerous in the south-west and north-west. Their total number is estimated at 20,000.

In the Mizo Hills they are known as the Langlang colony. They are returned as Kuki and are said to number 1,500. They speak the Thakha language.

In North Cachar there is said to be some speakers of Langthia, but no particulars are given.

Dialects of Thakha are spoken in the Cachar Plains. Most of them are here known as Salung. They are settled in the east of the district, and their number is said to be 1,570. Salung is spoken by a few individuals who have come down from the Cachar Hills to the south and east of the Sadiak-sub-division in the Plains since the Census of 1881. The Deputy Commissioner gives the total for Raha, Langrong, and Salung as 826, without saying how many speakers there are of each. We may provisionally put down 123 for Salung.

One thousand and six hundred individuals in Sylhet are reported as speaking Standard Kuki. Only a few words, translated in different parts of the district, have been recorded. They seem to belong to the Langrong and Hailian dialects with the exception of some words taken down at the Sagural Fung, which apparently are Thakha. I have provisionally put down 164 as speakers of that latter language.

The total of speakers of Thakha dialects may, therefore, provisionally be put down as follows:—

Manipur	20,000
Mizo Hills	1,500
North Cachar	1
Cachar Plains	1,436
Sylhet	164
Total	23,101

ATTENTIONS.—

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Two specimens and a list of standard words and phrases have been prepared from the Yangla Langkhong village in the Manipur valley. They have been prepared by Bala Bahadur Singh. Another list has been received from the Naga Hills. It is very incorrect. I have corrected all obvious mistakes, and, in many places, added within parentheses, the corresponding words from Mr. Butler's vocabulary, quoted among authorities. A third list has been taken down in the Chakma Plateau. It is incomplete, and the Deputy Commissioner states that it has proved impossible to get anything more. I have, in another column, ordered the corresponding words from Sir George Campbell's list. I have corrected the misprints in this latter list so far as I have been able to do so. These texts represent, in all essential points, the same language. The Manipur specimens are in some points influenced by Meitei, but in all essential points they agree with the other specimens. The same is the case with the published vocabularies of other Thaké dialects, and we are fully justified in speaking of one Thaké language. Herbert has published a short grammar of the language, which, together with the forms occurring in the specimens, is the foundation of the following remarks on Thaké grammar.

Pronunciation.—There is great inconsistency in the marking of long vowels. Thus, we find *ai* and *aiet*, *ae* and *aei*, *ay*, etc. *U* is always marked as long in the Manipur specimens, etc. A vowel is sometimes doubled, probably in order to denote a long pronunciation. Thus, *tiem* and *tiin*, *ot* ; *phap* and *pép*, etc. ; *lét* and *let*, *gort*. In words such as *aiyap* and *aié*, *small*, we may infer that each vowel is pronounced separately. It is often difficult to state what vowel is uttered in each case, there being considerable inconsistency in the spelling. *A* is apparently written for *e* or *i* in many words in Sir George Campbell's list. Thus, *comp-é*, *pot*, whereas all other texts have *comp-*

As, etc. *A* and *ā* are interchanged in the specimens from Manipur; thus, *am*, and *ām*, to be; *ā* and *a*, in *āksa* and *kāksa*, even. *U* and *o* are often interchangeable; thus, *ūksit* and *ūksat*, hand; *ūng* and *ong*, to come. In the same way *ī* and *i* are often interchanged; thus, *īkpeh* and *ikpeh*, to; *iv* and *i*, suffix of the adverbial participle. The writing of the high vowels is inconsistent. Thus, we find *hai* and, more correctly, *hai*, I; *əpət* and *epət*, suffix of the plural; *ət*, *et*, and *et*, my; *əhət* and *ehət*, go; *ān*, *ā*, *ā*, and *ā*, to be; *əing* for *am*, *et*, etc. *Oh* and *o* are sometimes apparently written instead of *ā* or *a*; thus *əhāt* and *ahāt*, share; *pəon*, carrying; *pə-ān*, carry, etc.

It seems as if the pronunciation were, in many cases, indistinct, especially in prefixes. Thus, the pronominal prefix of the first person occurs in the forms *ān*, *āt*, *ā*, and *ā*; the prefix of the second person is *ən*, *et*, and *ei*, etc.

Concurrent vowels are often contracted. Thus, *a-pə-ā*, for *a-pə-ā*, his-father-by; *pə-ā* for *pə-ā*, give; *lən*, for *lən-ā*, take; *āksā* for *āks-ā*, what? *āks-ā* *lən*, for *āks-ā* *lən*, how far, etc. The diphthong, however, often remains, or is recovered by inserting a euphonic consonant. Such are *g*, *j*, and *z*, often written *h*. Thus, *həi-pə-ā*, I; *hə-pə-ā*, what? *həi-pə*, write; *ə-āks-ā*, that is *ə-āks-ā*, this, etc. *J* as a euphonic consonant does not occur in the Manipur texts. It is pronounced *a*, and in the Naga Hills *hai* we even find *ə-āks-ā*, of this. An apparently euphonic *ə* is sometimes inserted after *g*; thus, *ə-āks-ā*, he kissed. Before an *ə* a preceding *t* is usually dropped, as in *āks-ā*, *ə-āks-ā*, from *āks-ā*, *ə-āks-ā*, one; *āks-ā*, *ə-āks-ā*, his-hand-on, from *āks-ā*, hand.

Final consonants are occasionally silent; compare p. 4 above. Thus, *ən* and *ən*, see; *āks* and *āks*, buy. An *əy* is sometimes added, apparently in order to denote a faint nasal sound. Thus, *əks-āks* and *əks-āks*, daughter; *hə-āks*, *hə-āks*, and *hə-āks*, to-day; *əks-āks* and *əks-āks*, looked, etc. *Ny* is interchangeable with *ə*; thus, *həy*, being; *pəon*, carrying; *əing*, *et*; *pə*, give, etc. In *ə-āks-ā*, having-been-kissed, *ə* is written for *əy*.

Hard and soft consonants are not interchanged. *A-kəp-āks-ā*, his-back-on, in No. 227 of the Manipur list, is probably due to Meitei influence. Compare *kəp-āks* back. Aspirates are often written instead of unaspirated letters, especially in the Cachar list; thus *gəp* for *pə*, six; *həng* and *həng*, a suffix of the imperative. The Aryan-speaking inhabitants of Cachar, as a rule, are quite unable to pronounce an aspirated letter (though they often write it).

An *h* is written after most final vowels in the same list. It perhaps denotes the short, abrupt tone.

W and *b* are sometimes interchanged; thus, *wə* and *bə*, duck; *wəpən* and *bəpən*, on account of. *W* is probably the sound intended. Compare *wə* and *wə*, dog; *wə* and *wə*, belly.

E and *i* are sometimes interchanged; thus, *əwə* and *əwə*, horse; *əks* and *əks*, cow. This last word occurs as *əks* in the Cachar list.

J is probably pronounced *z* or, perhaps, as in the French word *joue*. It is interchangeable with *p*, the latter sound being common in the Manipur texts, the former in the lists from Cachar and the Naga Hills. Thus, Khongul *ə-pə*, Salween *ə-pə*, Naga Hills *āks-ā* *āks-ā*, how many. *Q* apparently sometimes takes the place of *j*; thus, *pəw* and *jəw*, to join; *jə* and *jə*, spouse in the Manipur list; *jə* and *jə* in the Salween list.

ā in the Manipur and Naga Hills lists corresponds to *ā* in Salween in *āks* and *āks*, moon; *āks* and *āks*, run. *ā* is perhaps miswriting for *ā*. Sir George Campbell has *āks*, moon, and *āks*, run.

h and *t* seem to interchange in *ah* or *ahen* and *ah*, *ent*, in the second specimen. *h* is probably wrong. *ah* is sometimes written for *a*; thus, *ah-en-ah-p* and *ah-en-ah-p*, before, etc.

We have no information with regard to tones and accentuation.

Articles.—There are no articles. The numeral *ah*, one, is used as an indefinite article and definiteness is expressed by means of personal prefixes, demonstrative pronouns, and relative clauses.

PREFIXES.—The prefixes *ah*, *en*, and *a*, which precede many nouns, are usually the possessive pronouns; thus, *ah-p*, my father; *en-p*, thy father; *a-p*, his father, all used as translations of 'a father.' The prefix *a* is sometimes used in a wider sense; thus, *a-hen*, dance, *a-h*, good, etc. The prefix *ah* is also used in a similar way; thus, *ah-h*, is, saying. The suffix *pi* is often added to great things, and *ah* to small ones. Both are originally adjectives, but seem to have lost their full meaning. Thus, *ah-pi*, an elephant, *ah-ah*, a bird; *ah-en-ah*, a cat.

Gender is only apparent in the case of animate beings. The gender of human beings is indicated by means of separate words or suffixes. Thus, *pi*, father; *en*, mother; *paen*, man; *ah-en*, woman. The usual suffixes are, in the case of human beings, *pi*, male, and *ah*, female; and, in the case of animals, *ah*, or *a-ah*, male; *ah* or *a-ah*, female. Thus, *ah-p*, elder brother; *a-ah*, elder sister; *ah-ah*, horse; *ah-ah*, *a-ah*, mare. The Cocker list also contains a female suffix *pi* (*pi* in the Naga Hills list) used of animals. Thus, *ah-ah*, dog; *ah-pi*, bitch.

Number.—There are two numbers, the singular and the plural. When it is necessary to mark the plural, suffixes such as *ah* and *ah* are added. Thus, *ah-en-ah*, his servants; *ah-pi-ah*, my fathers. *Ngai* or *ah-pi*, many, and *ah-pi*, many, are used in the same way; thus, *ah-pi-ah-pi*, my father many, fathers, in the Cocker list; *ah-pi-ah-pi*, fathers in the Mienyang list.

Case.—The Nominative and the Accusative do not take any suffix. The suffix *ah*, by, is usually added to the subject of a transitive verb; thus, *a-pi-ah* *a-ah* *ah* *ah-pi* *a-ah-pi*, his father his-servants to be said. The Genitive is indicated by putting the governed before the governing noun; thus, *ah-pi* *ah*, my father's servants. The governed noun may be repeated by means of a possessive pronoun; thus, *ah-pi-ah-pi* *a-ah-pi*, my uncle his-son, the son of my uncle. Other relations are indicated by means of postpositions. Such are:—*a*, in, to; *ah-pi* and *ah-pi*, to, from; *ah*, in, at, by means of; *ah*, to; *ah*, with; *ah-en-ah-pi*, before; *ah-pi*, behind; *ah-pi*, in, etc.

Adjectives.—Adjectives are usually preceded by the prefix *a*. The suffix *pi* and *ah* are sometimes added. Adjectives usually follow, but occasionally also precede the noun they qualify. Thus, *ah-ah* *a-ah-pi*, horse white; *a-ah-pi* *a-ah-pi* *ah-pi*, his-son younger; *ah-h* *ah*, good, a good man. *Pi* or *pi* and *ah* are added, in the same way as they are added to nouns, in order to convey the idea of greatness or smallness, respectively. Thus, *a-ah-pi*, very great, great; *ah-pi-ah* and *ah-ah*, very small, small.

The particle of comparison is *ah-pi*, usually followed by the postpositions *a* or *ah*; thus, *a-ah* *ah-pi* *a-ah-pi*, two among his tall; *a-ah-pi* *ah* *ah-pi* (or *ah-pi*) *a-ah-pi* *a-ah-pi*, his-sister than his brother he tall is; *ah-pi* *ah-pi* *a-ah-pi*, many among his tall is, tallest. *Nah*, that is *ah*-is, is once used instead of *ah-pi* in the Salmag list; thus, *a-ah* *ah* *ah-pi* *a-ah-pi*, him than he-tall is. To is added to the adjective in *a-ah*

stəpəl, better, in the Mander list. Compare *šyín* etc. In the Saimy list *stəpəl* is sometimes added to the comparative, and *pəl* in the superlative; thus, *a-pəl-stəpəl*, better; *a-pəl-pəl-l*, best. Stewart gives *st* and *pəl*. All these additional mean 'much', 'more'. The same is the case with *tək* in some *a-tək-tək*, the best cloth.

Namamala.—The *namamala* are given in the list of words. They follow the word they qualify. *mal* is *mal*, two, and *mal* in *mal*, four, are probably generic prefixes. Another prefix of this kind is *chaya*, used with reference to money; thus, *chaya-chal* means cheapness and *chaya*, that of price two a-half. In *hal-chal* and *cha-chal*, giving way to female one, who is prefixed to the numeral. It seems to be identical with *chal* in *hal-chal*, and to denote small animals.

Progress.—The following are the *Personal Progress* :—
Singular.—

<i>Arise, aris, I, ar.</i>	<i>aragad, arag, then, thy.</i>	<i>a-ud, ho, thy, he.</i>
<i>As, ay.</i>	<i>as, thy.</i>	<i>a, ho, her, he.</i>
<i>Arise, arise.</i>	<i>aragad, thine.</i>	<i>a-ud, ho, her, he.</i>

And-Is, *no* more-Is, *yes* a-mal-Is, *then*

The lists of words contain several mistakes, and also some forms which are probably correct. Thus, *ah-mat-tā, hā,* in the *Saifurrah* list. The pronouns are indicated like names by means of postpositions. Thus, *āya* and *āy-tā,* by me; *ang-pān-tā,* of thee, in the *Naga Hills* list, probably for *ang-pān; āy-tā,* my word, of me; *ang-pān-tā,* thou thy property, thy property, etc. *ā* or *t* is sometimes added to the pronouns of the first person, in the dative and the accusative; thus, *ā-pān* *hā-t* *āng-t*, he strikes me; *āy-mat-t* *āy,* me-consenting striking, I am struck, etc. This form occurs, in the lists, only in the translation of the native, but it is, according to Sherrill, in common use.

The *Demonstrative* pronouns are *hi*, this; *he* and *cha*, that. *Chi* and *chi* are often added; thus, *hi-cha*, i.e., *hi-cha*, that; *chi-cha*, that. *Hi-cha* and *hi-cha-pa* are also used as a personal pronoun of the third person. *Hi-hi*, *hi*, *hi-cha*, *hi-hi*, and *hi-cha*, are, according to Stewart, used in the same way. *A-cha* is, on the other hand, used as a *Demonstrative* pronoun.

There are no *B-relative* processes. The root alone, without any suffix, is used as a relative participle. Thus, *indihai*, field-sustaining man, a cultivator; *pah shing ni*, sheep-tending man, a shepherd; *lei-pet an gaoz saang-wid*, mine being all thine. The demonstrative pronoun *an* often used as a correlative; thus, *hai chawding ai-ang o-wad goe*, I getting property that give. *Cham-shap* is a verbal noun, consisting of *cham*, to get, and the postposition *shap*, for. It is used as a relative participle just in the same way as the forms *am*, etc., in the instances just cited.

Other verbal forms may be used in the same way. Thus *the* *ti* 44, for instance, which usually conveys the idea of completeness and therefore may be considered as a suffix of the past tense, is also used in order to form relative participles of the past time. Thus, *mao-mi-yei yoi-ti ei-yei-ti hi-ti* *mao-mi-yei ei-ti-ti-ma-yei-ti ei-ti-ti* *mao-mi-yei ei-ti-ti* *hi-ti* *mao-mi-yei*, the property all belongs to giving them all he-wanted they-saw this he-remember. Compare the use of the suffix *ti* after adjectives.

The suffix *pa* is the only suffix which is peculiar to the relative participle. It is, as already stated, often added to adjectives, and it also forms nouns of agent. Thus

lei-tai-pai, cultivator; *lei-taiap-pai*, goat-herder, *lei-pai-pai*, a commander. This suffix is very common in many connected languages, and it should be compared with the Tibetan article *pa*.

The Interrogative pronouns are *hoi*, and *ho*, who? *i*, what? *i-pai* or *i-hi*, how many? etc. *Pi*, probably identical with the word added to nouns and adjectives, is sometimes suffixed to *i*. The interrogative particle *an* is usually added to the word which has the function of a verb. Thus, *i-pai a-ho-an*, what do-they-do? *an-sung-pi lei pait ai-pai-an lei-an*, thy-brother-at whose time small comes? whose boy comes behind you? *ai-hi lei i-pai an*, have this year how-many are? *An* in the last instance is contrasted from *hi-an*. Compare *hi-gan* in No. 222 of the *Manipal* list.

The *Indefinite* pronoun *hoi-an-ai-hi*, anyone, is formed from the interrogative *hoi*, who?

Verbs.—Verbs are conjugated in person by means of prepositional prefixes. These are *ho*, I and we; *an*, thou and you; *a*, he, she, it and they. The vowels of these prefixes are apparently inflexibly rounded. See remarks under the head of Pronunciation. The prefixes are often dropped before the imperative and in interrogative sentences, and apparently always in the future. The *Khangai* verbs omit them also in other cases.

The next alone without any suffix is apparently used to denote present and past times. Thus, *an-pi lei-i a-hi pait i-pi an-an*, thy father's house-to his-child main how-many are? *ho-kang an-an-ai-hi-an*, whom from thou-boy-child? The suffix *i*, also written *hi* and *hi*, however, usually added. Thus, *ho-hi-hi-hi-hi-hi*, I-to-the-about-am; *a-hi-pi*, they were. It is often contracted with a final vowel; thus, *a-pi*, I agree, *a-hi*, they were; *hi-hi* (now), I have struck. The suffixes *a* and *an* are sometimes used in the same way; thus, *a-hi-an-i*, they fire-us; *i-an-ai-hi*, he goes; *a-i-hi*, (he) said. All these suffixes are probably various forms of the verb substantive.

A suffix *ai-hi*, according to Stewart, sometimes added to the root in the present and past tenses. It occurs in a few instances in Sir George Campbell's list. Thus, *a-an-ai*, he is; *hi-hi* (i.e., *hoi-hi*) *hi-an-ai*, we were. It seems to contain another verb substantive.

The common suffix of the *Pot* tense is *hi*, or *hi-an*, *hi*, *hi*, that is probably *hi* plus *i*. Thus, *a-hi-an-pi-hi*, he-divided-gave; *a-hi-hi-hi*, he went. This tense is also used to denote the present time, considered as an established fact. Thus, *ho-pai an-an-ai-an a-mai a-hi-hi*, my-father's servants lived to-plenty they-were-eating.

The verb *foe* (or *po*), to accomplish, is, according to Stewart, sometimes added in order to form an emphatic past. It seems to occur in *a-an a-hi a-hi a-mai-pi-an*, his property all it-wanted-was-when, and in *a-hi-foe-hi*, having been.

A *Present Definite* and an *Imperfect* are formed from the principles ending in *i* and *hi*, generally with the addition of some verb meaning 'to be.' Thus, *a-an* said *foe a-an-i*, he comes-on sitting to-be; *a-hi-hi*, he is grazing; *hoi-an-an-hi*, I am striking. The suffix *i* is added in *a-mai ai-hi-hi-an-i*, he cattle grazing-to.

The suffixes of the *Imperative* are *hi* and *hi-an*; the latter also written *hoi*, *hoi-an*, *hi-an* and *hi*. The *i* of *hi* is usually dropped after a final vowel, and we are, therefore, justified in explaining the suffix *an* as consisting of *hi*, added to the suffix of the past, or rather the completed action. It adds emphasis. Thus, *an-an-hi*, bind; *pai*, give; *ai-an-hi*, thou keep (you as thy servant); *hi-hi-an* (*Kiang*), go; *hi-an-an* (Stewart), come. The suffix of the negative imperative is *hi-hi*; thus, *hoi-hi-hi*, don't run away; *po-hi-hi* *hi*, don't get drunk.

The final consonant of this suffix is, as already stated, written both *ng* and *g*. In several connected languages we find that the same suffixes are often used to form the imperative and the future, and the suffix *in* or *ng* seems to be identical with the future suffix *ang* in Lushai, *in* in Nigriti, *ng* in Rukh, *ng* in Khas, etc. The original meaning is probably the same as that of the suffixes *ding*, *wang*, *at*, etc., etc. 'for,' 'in order to.' Compare Infinitives of purpose below. A suffix *o* is also used to form imperatives; thus, *ding-o*, put. It seems to be added to *it* in *at-it-it* *sin-tai-it*, calling let us remain.

The Future is formed from the imperative and is characterized by the absence of the pronominal prefixes. The forms ending in *in* or *ng* and *sin* or *ding* are used as the base of this tense, and, besides, also a third form ending in *wang*, formed from the verbal noun in *at*. The suffix *t* is added in the first person; thus *ching-t*, I will go; *sin-tang-t*, I will my; *hain* *no-sing-t*, I will strike. In the Naga Hills list we also find *hit-t* or *ching-t* (that is *no-sing-t*), *no-concerning striking-will-be*, I shall be struck. *T*, that is probably *it t*, *sign*, is added in the second and third persons, and *in*, in the second person, preceded by the pronominal prefix *na*. Thus, *wang-in* *no-sing-na-it*, then with strike, *it*, then by striking-will-be then *ng*; *o-sin* *no-sin-it*, he will strike. Sir George Campbell also gives *hai-tai* *ding-ho-it*, I shall be, and from this form we must infer that *it* may also be added in the first person. Compare *sin-fai-it*, let us remain, *ho pang-gi-tai*, I shall give; *ho ding-hit-it-ho-it*, I shall return, and the future in Hallam, p. 156 below.

The root alone, without any suffix, is used as an *Infinitive* or *Verbal noun*. Thus *weirid* *let-chen* *a-hat-pet*, *let-chen* my being *it-is-not* (proper); *hai-ho* *sin-it-ny* *a-fang-pit*, our *money-and-glad-being* good-is. Postpositions are added to this form in order to make adverbial clauses. Thus, *wang* then *ho-hai-it*, *try* *my-sing-in*, while I did the service; *at* *three* of *it* *sin-it*, days three days four remaining; with, after three or four days had passed; *sinde* *no-it-in*, *man* *has-knowing-in*, when he came to man; *a-gum-it* *sin-it-in*, *for* being *three-in*, when he was still far off. Other forms of the verb are used in the same way as verbal nouns; thus, *a-hi-it* *hi-hung-pit*, his *dying-finish-in* *on-account-of*, because he was dead; *a-mang-go-in*, its *pending-completing-in*, after it had all been spent.

The suffix of the Infinitive is, according to Stewart, *no*; thus, *chi-no*, to go. It occurs in the Manipur list in *a-no-sing*, striking-for, to strike. This latter form is an *Infinitive of purpose*, formed from the verbal noun in *no* by adding the postposition *ding*, for, in order to. *Ding* also occurs in the form *ding*; thus, *no-ding*, in order to cut. Compare the remarks under the head of *Preposition*.

The usual way of denoting the purpose is to put the verb in the imperative and add the participle *ho-it-it*, saying. Thus, *no-it-sing-in* *ho-it-it*, 'pigs tend' saying, in order to tend pigs; *no-it* *sin* *no-sing* (that is probably *sin*) *ho-it-it* *ho-no-sin* *a-gi-pet*, 'pigs' feed even 'not' saying anyone gave-not; *a-no-it* *ho-in* *ho-it-it* *no-sing-pet*, his *house-in*, 'enter' saying *he-wished-not*.

Participles.—The *Relative participles* have been mentioned under *Relative pronouns*.

Adverbial participles are formed by adding *in* or *ng*; thus, *ping*, carrying; *ding*, being. Compare *Verbal nouns*, above. A suffix *in* forms adverbial participles in *ho* *ho* *no-it* *an* *at-it-it* *sin-tai-it*, we *merely* *rice* *cutting* *let-us-remain*. This participle is probably formed from the past verbal noun in *it* by adding the postposition *in*, as.

Conjunctive participles are formed by adding the postposition *on* or *in*, *in*, and *an*, to the verbal noun. Thus, *a-sing-in* *ho-in* *a-sing-no*, his *neck-on* embracing *be-blissed*;

a-tai a-ching-ti *lepti*, *li-hsiao-tai* having-come he-heard; *a-tai-tai a-pi-pou-tai*, he-went and joined.

There is no *Pastor* voice. 'I am struck' must be translated 'somebody strikes me.' Thus, *lei-mi-t ai*, me-concerning striking; *ai-mi-ti-tai*, I found him again, he was found again; *lei-mi-t ai-a-ching a-ti*, me-concerning striking-he is-is, I shall be struck.

Compound verbs are formed in order to modify the meaning of the primary verbs. Thus, *lung-tai-tai*, coming-running, running towards; *a-tou-pai-ti*, he-divided-gave. The prefix *hi* or *hi* denotes motion towards the speaker; thus, *hi-a-chi-tai*, bring; *hi-tai-tai ai-tou-chi-tai*, when from *hi-tai-tai*? I cannot see the meaning of the prefix which occurs in the forms *pa* and *hi*; thus, *pa-tai*, take-from; *pa-mi-tai*, draw-from; *hi-pai*, be heard; *hi-tai-ti*, having gone; *hi-a-ching-ti*, he-is-grating, etc. Compare the prefix *hi* or *pa* in *Holo*, *Nügl*, and *Kachin* languages.

Conditionals are formed by adding *pi* or *pi*, to give, and *ai*, to make (F). Thus, *hi-pi-ti*, cause to wear; *ai-pi-ti*, cause to wear; *a-mung-a-ti*, he-hat-made, he created. Conditionals are also formed by preceding *ai*; thus, *hi-pai-tai a-mi-tai-pi lei ai-mi*, my looking-then he-breaker who is, who breaks my glass; but *a-let-tai*, it is broken. *Denials* are formed by adding *ai-mi*, *ai-mi*, to wish; and *lung-ti a-chi-mi-tai-pai*, men many they-to-go-wished-not. *Potentiality* is expressed by adding *hi-tai*, to be able; thus, *lei hi-tai-tai-tai-ti*, I to-be-able-to-still, I may be. *AI* denotes mutually; thus, *hi-pi-ti*, being glad together; *a hi-chi-chi-tai*, they quarrelled. Other additions are *hi-tai*, to be about; *hi*, it is good; *hi*, *hi-ti*, back, again, etc. *Pai-ti* and *hi-tai* are added in *a-mung-pi-ti hi-mi-tai-tai*, he last-having-been I-found-again. *Pai* probably means 'to go,' and the literal translation of the clause is perhaps, 'he last-gone-having my-seeing-found.'

The *Negative particle* is *hi*; thus, *hi-tai hi-mi-tai-ti hi-tai-ti-ti*, 'I-wish-not, I said not; *hi-tai-ti*, do not come. Another negative is *pi*; thus, *a-ti-pai*, it-is-not, no; *ai-pi-pai*, then-given-not; *a-mi-tai-pai*, he-wished-not; *lei chi-pung-ti*, I will not go. A third negative, *hi* or *hi*, occurs in *ai-tai*, good-not, bad; *ai-tai-tai*, bad, etc.

The *Interrogative particle* is *ai*. See *Interrogative pronouns*.

The usual *Order of Words* is subject, object, verb.

[No. 4.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

TRÄDO.

Kachin.

(SIAK, HAKPÖR.)

SPECIMEN I.

(Dobson Dictionary Singh, 1899.)

Pual khat a-tā pual ai a-tā-pā, A-ma-mā a-tām-pā a-
 Ma-er hā-tā-tā maly too thap-aw. *Therefore the younger his-*
cho-pā, 'Ka-pā, hai shan-thag a-tā-aw a-mā hai hāpā pā,' a-pā
ma-ty. 'My father, my share-for property that me to give,' his father
kāpā a-tā. A-mā-mā a-pā am a-tā-m a-tām-pā-tā. Si thām
to said. Then for his father-by property all he divided-gave. Days there
ai li mātē a-tā-pā a-tām-pā am a-tā pām a-pā-m-pā
days four remaining his-am younger-by property all carrying for
Khāt m-khā a-tā-tā. Ka-tā-tā a-tā-m-a-tā-tā a-tā
me-to village he-went. Having-gone with-his-own his-property
a-tā a-mā-tā. A-tā a-tā a-mā-pā-tā ka-tā a-tā-tā
all he-went. His-property all he-went-taking that-in village rise
a-tā-tā-tā. Ching-tā-tā-tā-tā a-tā a-tā-tā-tā.
it fear-extremely-become. Scarcely-being he he-watched-extremely-become.
 Amā a-tā pual khat a a-tā-m a-pā-m-tā. 'Wek m-ā-tā-tā,
 Kā-pā that-place-in was one-to he-pā-pā he-joined. 'Pige then-lead.'
 ka-tā a-pā-tā a-tā a-tā-tā ka-tā a-tā-tā. Wek m kām 'mā-pā'
 saying me that how-by fold-to he-went. Pige' food am 'eat'
 ka-tā-tā ka-mā-tā-tā-tā-tā. Lām-tā a-tā-tā a-tā a-tā-tā, 'Ka-pā
 saying exp-ent-by gave-went. Since he-knowing then-by he-went, 'My father's
 with shā-tā a-mā a-tā-tā, hai ka-pā-a-tā-tā ka-tā-tā-tā-tā.
 someone lived to-plenty thap-went, I my-belly-to-hungry-went I-to-the-about-me.
 Kai kā-pā hāpā-tā-tā, "ka-pā, hai Pā-tā hāpā ka-mā-tā, m-khā
 I my father to go-will, "My father, I that to I-went, there-to
 yong ka-mā-tā. Nā-tā hai am a-tā-pā. Nā-tā-tā m-wā-tā
 also I-went. Thap-am my being it-is-went. Thap-mā-pā-tā-tā-tā
 khat māt-tā," m-tā-tā." A-mā hāpā-tā-tā-tā a-pā hāpā a-tā-tā-tā
 am then-keep," exp-will." Mā returning his father to he-own.
 A-pā-tā m-tā-tā a-pā a-tā a-tā-tā, a-tā-m-a-tā-tā, hāpā-tā-tā
 Run-off being-when his father-by him he-own, himself-to-patted, coming-running
 a-pā-tā-tā hā-tā a-tā-pā-tā. A-tā-pā a-pā hāpā m-tā-tā, 'Ka-pā,
 his-own-own embracing he-joined. His-own-by his father to he-went, 'My father,

[No. 5.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

THADO.

Kachinli.

(State, Manipur.)

SPECIMEN II.

A PIECE OF FOLKLORE TAKEN FROM THE LIPS OF A KUKI-NAGA.

(Babu Nicholas Singh, 1899.)

Ka-pá ka-pá aí, ka-láa ná yááá bíh-íngáon
My father first father said, in-early-time people all mother-land-in
 a-áá Khongáá Mááá a-áí. A-á-á áá
they-were. The Khongáá-with the-Mááá friends they-were. They cloth
 a-á-á-á-á; a-áá áá-á-á a-áá. Mááá-á-á
they-said; their-mother-by do-with in-the-middle eat The-Mááá-by
 Khongáá' a-á-á. 'A-á-á a-á-á,' a-á ná ná-á-á
looking-from they-eat. 'Footmarks are-are,' saying people many after-wards
 a-áá, áá-á Mááá ná-á a-á-á. Khongáá áá-á a-á-á,
they-went, hence the-Mááá many they-were. The-Khóngáá plantain they-eat,
 a-á-á a-á-á. 'A-á-á a-á-á' a-á ná ná-á
after-wards they-are-up. 'Footmarks they-are-old' saying people many
 a-á-á-á-á. Xi a-á-á a-á-á. Áá-á Khongáá a-á-á
they-to-go-out-which. People few they-went. Hence the-Khóngá they-are, few.

FREE TRANSLATION OF THE FOREGOING.

Our translators have told, that men formerly lived in the bowels of the earth. The Khongáá and the Mááá were then friends. One day they quarrelled about a cloth, and their mother took a cleave and cut it in two pieces. The Mááá began to cut halmang trees, and finding their footprints fresh many people followed them. That is the reason why the Mááá are so numerous. The Khongáá went to eat plantain trees and then ascended into the earth. These footprints, however, looked rather old, and therefore only few people followed. The Khongáá are, therefore, few.

¹ *Maááá* name of a fruit tree.

SOKTE.

The Sokte tribe, which includes the Sokte proper and the Kanhow, occupy the northernmost part of the Chin Hills. They are found on both banks of the Nakaishih or Manipur River. The people to the east of this river call their neighbours to the west Nwongah, from *nwa*, a river; and *ngah*, across. The Nwongah country proper extends from the latitude of Mafum on the south, to that of Tiddim on the north. The Soktes, like all the Northern Chin, assert that their tribe originally lived at Chin-Nwa, a village to the north of their old capital Mafum. They derive their name from the verb *ah* or *ahk*, go down, *ah* being the plural suffix, and think they are called so because they have 'gone down' from Chin-Nwa.

They trace their pedigree back for six generations, but their first chief of whom anything historical is known is Kaniam. He conquered the Nwikes who then occupied the northern hills where the Kanhow now live. He also conquered the Yaw, the Thidim and the Vailpen. The Yaw are still found in the Northern Hills and in the hills south-east of Chokan. The Thidim inhabit the hills fringing the plain of Manipur and the Kanhow valley, while the Vailpen have now entirely disappeared from the Chin Hills. Kaniam's conquest took place about 1840. His youngest son Yawer succeeded him in the chiefdom, but his eldest son Kanhow had already founded the village Tiddim. Since that time the Soktes are divided into the Sokte proper to the south and the Kanhow class to the north. Kanhow is supposed to have begun to rule about 1845, and his accession to the throne marks the commencement of exile into Manipur and Burma. The people have in the course of time lost much of their predominance, and are now thoroughly at peace under British rule. The remarks given above are compiled from the following—

AUTHORITIES.—

Cox, BRUNNEN K., and H. E. POTT,—*The Chin Sokte: A History of the People, our Dealings with them, their Customs and Manners, and a Sketch of their Country*. Vol. I, Bangalore, 1895. History of the Sokte Tribe on pp. 115 and 6.

SCOTT, J. GEORGE, edited by J. F. HARRISON,—*Chronicle of Upper Burma and the Shan States*. Part I, Vol. I, Bangalore, 1903. Account of the Soktes on p. 425.

No specimens of the language have been obtained for this Survey.

SIYIN.

The Siyin occupy the hills round Fort White to the east of the Selkies. To the north they are bounded by the Karoké clan, and to the south by the Tushien. They are called Tushien or Tushien in the Manikour records. They call themselves Shi-sung or ho-yang. They think that their ancestors came out of a gourd in the village Chi-Naw. Afterwards they settled near some alkali spring, from which fact they say that their name originated (shi, alkali). The form Siyin is a Burmese corruption, and we have adopted it from the Burmese. The Siyin think that the father of their race lived thirteen generations ago. The different Siyin clans, such as Hweima, Hinkai or Haggida, Tokhara, and Tawrak, are said to have been founded by his successors. The history of the people in the last fifty years consists of a series of raids and struggles against the Burmese and Tushien. Frequently also the different clans were at war with each other. They hold that 'a man should spend his life in fighting, hunting, and drinking, whilst labour is intended for women and slaves only.' Their reputation is very bad, and Messrs Carey and Yack lay down the principle that a Siyin should never be punished. They are now controlled from Riddif, and their number was estimated at 1,770 in 1887. Their country is very thinly populated. For further particulars the student is referred to the authorities mentioned below:—

AUTHORITIES.—

BARNARD, CAPT. R. M.,—*Manual of the Siyin dialect spoken in the Northern Chin Hills*. Rangoon, 1891.

CARRE, GEORGE S., and H. H. YOUNG,—*The Chin Hills, A History of the People, the Languages and Clans, their Customs and Manners, and a Sketch of their Country*. Rangoon, 1890. *History of the Siyin Tribes*, Vol. 1, pp. 127 and 8.

SCOTT, J. GREEN, assisted by J. F. HARRISON,—*Sketches of Upper Burma and the Chin States*. Part I, Vol. 1, Rangoon, 1900. *Notes on the Siyin* on pp. 404 and 5; *Siyin vocabulary* on pp. 405 and 6.

The Siyin dialect is comparatively well known through Captain Barnard's *Manual*. The following remarks are taken from his book. They are only intended to give an idea of the chief characteristics of the language:—

Pronunciation.—The Siyin dialect seems to be rich in vowels, but Captain Barnard does not describe them so exactly that the different sounds can be phonetically fixed. A kind of *3* occurs. It is described as lying between *i* and *e*. The sounds *f* and *v* occur continuously, but seem to be foreign to the language. *k* usually corresponds to *c* in Lat. *y* and *z* are interchangeable. There are apparently at least two tones, one long and broad, and one short and sharp. But most words seem to be pronounced in what is called the natural tone. Captain Barnard gives no information on this point.

Articles.—The numeral *that*, *one*, is used as an indefinite article, and demonstrative pronouns supply the place of a definite article.

Nouns.—Gender is, when necessary, denoted by means of suffixes. The male suffixes are *pa*, for human beings, and *toi*, for animals. The corresponding female suffixes are *ni* and *ya*. Sometimes, in the case of nouns of relationship, different words are used; thus, *pa*, father; *ni*, mother; *pa*, grandfather; *pa*, grandmother.

Number.—The plural suffix is *ti*.

Case.—The suffix of the agent is *ni*; the Genitive is denoted by putting the possessed before the governing noun; in the Vocative *ti* is prefixed to the noun.

Adjectives.—The adjectives follow the nouns they qualify. The particle of comparison is *shup*. The suffix of the comparative is *sh*, and that of the superlative *shh*.

Numerals.—The first numerals are as follows:—

One	shih	Two	shu	Twenty	shih-shi, shih-shi, shi-shi.
Two	shu	Three	shih	Fifty	shih-shi, shi-shi.
Three	shih, shih-shi	Four	shih-shi	One hundred	shih-shi, shi-shi.
Four	shih-shi	Five	shih-shi-shi		
Five	shih-shi-shi	Six	shih-shi-shi-shi		

Captain Randall does not mention any generic prefixes, and in most of his instances no such occur. I have, however, found two, *shup*, apparently for round things, and *shup*, for money. Thus, *shih-shi shup*, ten eggs; *shih-shi shup shih*, one cupon.

Personal.—The following are the *Personal pronouns*:—

sh-sh, I; *sh*-sh, we; *shih-shi*, *sh*-sh, *sh*-sh, and *shih-shi*, you; *shih-shi*, he; *shih-shi*, they. Shorter forms occur as prefixes. See verbs, below.

The *Interrogative pronouns* are *sh*-sh or *shih-shi*, who? what? and *shih-shi*, which? *sh*-sh and *shih-shi*, what?

Verbs.—Personal prefixes are generally used before verbs in order to denote the person of the subject. They are *sh*, *sh*, I; *sh*, *sh*, we; *sh*, *sh*, them; you; *sh*, *sh*, they.

The verb substantive *sh* seems to be added to all verbs. The root, with this addition, is used to denote present and past time.

The suffixes of the *Past time* are *sh* and *sh*, to which it is added.

The suffix of the *Future* is *sh*, to which it or not is added. *sh* also occurs as a post-position meaning 'for.'

The suffixes of the *Imperative* are a plural *sh*, *sh*, and *sh*. The negative imperative is formed by adding *sh*-sh or *sh*.

The root alone is used as an *Infinitive* or *Verbal noun*. I have not found instances of an *Infinitive of purpose*.

The root alone is also used as a *Relative participle*, prefixed to the qualified noun. *Adverbial participles* are formed by a kind of reduplication; thus, *sh*-sh, crying. The suffix of the *Conjunctive participle* is *sh*. A *Noun of agency* is formed by adding *sh*.

There is no *Passive voice*. Instead of saying 'I am struck' we must say 'he struck me.' Sometimes, however, verbs, such as *sh*, *sh*, and *sh*, to suffer, are used, and sentences are formed such as *sh*-sh *sh*-sh *sh*-sh, striking I suffer.

Compound verbs are used in order to modify the meaning of the principal verb. They supply the place of *adverbs*, as in all connected languages.

The *Negative particles* are *sh*, *sh*, *sh*, and *sh*. They are immediately added to the verb or its suffixes, before the final *sh*.

The *Interrogative particles* are *sh*, *sh*, *sh*, and *sh*.

The preceding remarks have no other aim than to make it possible to use this dialect for comparison of grammatical structure. For instances illustrating them, and for fuller particulars the student is referred to Captain Randall's Manual. A list of standard words and phrases, printed below, has been taken from the same source.

RĀLĒ.

The Rāliā dialect is spoken in the Lushai Hills between Tel Dan and Thakewari, to the south of Vankang, and in the Chakhar Plains. The figures reported are as follows:—

Lushai Hills	15,000
Chakhar Plains	7,000
Total	22,000

In the Chakhar Plains the Deputy Commissioner gives 800 as the total of Rāliā, Sāliā, and Langsoing, without saying how many speakers there are of each. The Rāliā have come down from the Chakhar Hills to the south and east of the Sāliā Sub-division in the plains since the Census of 1891. Mr. Soppitt found them in the Chakhar Hills and says about them:—

‘These people have only very lately come from Lushai-land, and there are no great number of them in British territory. In Chakhar (in a village near Samatā) they are commonly spoken of, and looked upon, as Lushaiā. They may, perhaps, be looked upon as being the link between the real Lushaiā and the people now called Kachā.’

Mr. Soppitt classes them as an offshoot of the Jangphaī tribe. Most of the Rāliā are found in the Lushai Hills, but they have not been settled there for a long time. Colonel Miles quotes the following statement by Mr. McCabe:—

‘The Rāliā are a few caste tribe of Kachā, who are alleged to have come from the north, and to have been brought under subjection by the Dūliā, who migrated from the Chin Hills. They have distinct customs, as well as a marked difference in dialect, and are not allowed to intermarry with the higher caste. A separate portion of the village is assigned to them, and, if a further mention is necessary they enjoy the privilege of providing the offering. They profess kinship to the Western Lushai villages of Lushāing, Kāliāing, and Lāliāing.’

The Rāliā have accepted the domination of the Dūliā, but are said to have retained their customs and their language. Mr. Davis remarks:—

‘They are looked down on by the Dūliā, but in more than one northern village the Rāliā, which habitually use the Kachā language amongst their own people, who are almost without exception all members of that tribe. Amongst the Rāliā, however, the Dūliā language is generally understood, though I have seen scores more than one instance lately in which Rāliā, both men and women, though they understood the Dūliā when they heard it spoken, were unable to use it with sufficient freedom to reply to questions in it. The difference between the two languages are very considerable, and a man who has a very thorough knowledge of Dūliā only in spite as one if addressed in the Rāliā language.’

I am indebted to Major J. Shakespear, C.I.E., D.S.O., L.S.O., for a translation of the *Fable of the Froglip Son* in Rāliā. It shows that the Rāliā dialect of the Lushai Hills has been largely influenced by Lushai, the principal language of the district.

The following remarks are entirely based on this specimen, and must be read with caution.

Pronunciation.—It is difficult to come to any conclusion as to the pronunciation of Rāliā from the specimen. Long vowels are not marked, but probably every final vowel of a word or syllable is long, just as in Lushai. The abrupt shortening of a vowel is indicated by adding an *h*, but this pronunciation seems to be rather Indian, for we find, for instance, the same words written *asa* and *maah*, *ka* and *lah*. The same remark holds good with regard to the vowel *a*. We find substituted for it in the same words both a

and *o*, then *ai* or *oi*, *ai* or *oi*, *ui* or *oi*, etc. In a similar way we find *a* for *ao*, then *ao*, young; *ai* and *e* in *gai*, *pie*, *gwe*, etc. When *o* is followed by a vowel a euphonic *'e* is inserted, thus *he e o*, in the *hoku*; the *ei*-*ei*-*gwa*, will arise, *a-po-ai-e-wo-e*, they gave not, etc. After *ai* we occasionally find a euphonic *u* inserted; thus, *ai-ai-ai-ai-u-wo*, he-to-enter wished-not. Euphony seems also to be the reason for our finding the same word written *hai* and *hag*, thus, *a-hing-hai-dia-in*, he-to-come-now-being about; but *a-hing-hag-dia*, he arrived now, that is to say we have a before a dental, *ay* before a guttural. A *ai* in some cases corresponds to a *hoku* *f*, thus *aka*, *Lushai f*, child, *oido*, *Lushai f*, to live, *hok-ai-dia*, a servant, compare *Lushai hok-f*, a binding. The separated liquids do not occur.

Articles.—There are no articles in the language. The numeral "one," and indefinite pronouns are used instead of an indefinite article; pronominal prefixes, demonstrative pronouns, or relative participles supply the place of a definite article. Thus, *ai* *hai* *hai*, a man; *hik-ai-ai-ai* *hai* *pa-ai*, a servant; *a-na-pang-ai*, the younger.

Gender.—Gender is only apparent in the case of animate nouns. Names of *neuters* are not gender when they are not distinguished by generic suffixes. Gender is not distinguished when no ambiguity can arise. *Pa* denoting males, is the only generic suffix occurring in the specimens. Thus *ai-pa*, child-male, son; *ai-pa*, elder brother.

Number.—There are two numbers, singular and plural. The number of the subject of a sentence is indicated by the pronominal prefix. See below. When it is necessary to indicate the plural, the suffix *he* is used. Thus *hai-he*, slaves. This suffix seems to be added to the last part of a compound word though it belongs to the first, thus, *ai-ai-ai-he*, *f*, *gwa*, *hai*, *hai*, *hai*, *ai*, *pi*, *hoku*. A short postposition may be inserted between the noun and the suffix, thus, *hik-ai-he*, on the hands; but *ai-dia-he* *hai*-*o*, with my friends.

Case.—The Nominative is formed without any suffix. Thus, *ai* *hai* *hai* *ai*, your younger brother he came back. The suffix *ai* denoting the agent, is added to a noun when it is the subject of a transitive verb, thus, *ai* *ai* *pa* *ai* *ai*, his son he-will. *ai* may be inserted between the different parts of a compound predicate; thus, *ai* *ai* *ai* *ai* *ai*, a certain man, where *ai* *ai* *ai* *ai* is the pronoun. No suffixes of the *demonstrative* and the *relative* occur in the specimens. The *Genitive* is denoted by the *hoku* stem preceding the governing word; thus, *ai* *hoku* *ai*, of the property my slave. There is apparently no instance of *e* used as a suffix of the *possession*. *Fa* *ai*, the man of the heavens, God, must probably be explained as 'the man in heaven.'

The suffixes of the *Locative* are *in* and *a*; thus *ai* *hai* *hai* *ai*, joy-greeting. *ai* *ai*, in a village. The preposition *ai* is prefixed to the *Nominative*, thus, *ai* *pa*, O father. Other relations are expressed by postpositions, such as, *a*, *in*, *to*; *ai* *a*, with, *to*; *ai* *a*, in the direction of; *ai* *ai*, against, etc.

Adjectives.—Adjectives follow the nouns they qualify, and case suffixes are added to them, not to the qualified noun; thus, *ai* *ai* *ai* *ai* *ai*, into a very distant country. The suffix of the comparative degree is *ai* *ai* or *ai*, and that of the superlative *ai*; thus, *ai* *pa* *ai*, younger; *ai* *ai*, best.

Numerals.—The numerals follow the noun. Only the two first numerals occur. They are *pa* *ai*, one; *pa* *ai*, two, and are identical with the *Lushai* forms. *Pa* is the generic prefix; see Introduction, p. 22.

Pronouns.—The following are the *Personal pronouns* :—

Singular.—

ŋi, <i>he, I.</i>	na, <i>thou.</i>	a-ai, <i>a, he.</i>
ai, <i>at, me.</i>		
ŋi, <i>my.</i>	na-naŋi, <i>us, thy.</i>	a, <i>his.</i>
ŋi-na, <i>mine.</i>	na-na, <i>thine.</i>	a-naŋi-na, <i>his.</i>

Plural.—

ŋi-na, <i>we.</i>	a, <i>you.</i>	a-na, <i>they.</i>
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The forms *ŋi, na, a,* and *a-na*, also occur as *possessive pronouns*, see below. The forms *ŋi-na* and *a-na* are compound words, and other words are inserted between the two components. Thus, *ŋi-na-naŋi-ŋi-na*, *we saw again*, where the first *ŋi* is the pronoun, *a-na-naŋi-na*, *they two*.

A *Relative pronoun* is perhaps *i* in *i-na-naŋi-na* *while*, certainly (i.e. by *na*) *when* again he is.

The *Demonstrative pronouns* are *ŋi, ŋi-ŋi*, *this*; *ŋi-na, ŋi-na-na*, *that*.

There is no *Relative pronoun*, its place being supplied by the use of participles or verbal nouns. There are only two instances in the specimen, *ŋi-naŋi-ŋi-na a na ŋi-ŋi-na*, *at the time at which he was very far off*; *ŋi na ŋi-naŋi na na ŋi-na-naŋi-na*, *this year you who entirely wanted your property*.

The only instance of an *Interrogative pronoun* is *i-na*, *what*? Thus, *ŋi-na ŋi-na ŋi-naŋi-na* *that what is*?

The *Indefinite pronouns* which occur in the specimen are *ŋi-na-na*, *a certain*; *ŋi-na*, *any one*; *i-naŋi* or *i-na*, *some, whatever*; *i-na*, *anything*.

Verbs.—Verbs are conjugated in person and number by means of *prepositional prefixes*. The following occur :—

ŋi, I; *ŋi-na, we*; *na, thou*; *a, he, she, it*; *a-na, they*. When the subject is a *gender* even the prefix *a* is also used to denote the plural, thus, *na-naŋi a-naŋi*, *the pigs etc.*

The verb is inserted between the two parts of the plural prefixes, thus, *a-naŋi-naŋi a-naŋi*, *they gave out*. Compare also below, *Imperative* and *Present participle*. The prefixes are dropped in the *Imperative* and after *ai, at, me*.

The root alone is freely used to denote the present and past tenses; thus *a ŋi*, *he is*, or *was*. The particle *a* may be added; thus *a ŋi-na*, *he is*. The suffix *a* is used in the same way; thus, *a ŋi-na*, *he said*. When the sentence is dependent on a subsequent clause to complete the meaning of the speaker (compare below, *Conjunctive participles*), then *a* may be translated "and", the conjunction *ŋi-na*, *and*, being only used to connect words, not sentences. Thus *a ŋi-na a ŋi-na*, *he said and he said*.

The suffix of *Past tense* is *ŋi-na*, thus, *a ŋi-naŋi-na*, *he went*. The suffix *ŋi-na* in *ŋi-na ŋi-naŋi*, *what is that*? is also a suffix of the past or completed action. A kind of *Perfect* is effected by adding the verb substantive, thus, *a ŋi-naŋi-naŋi-ŋi-na*, *he came alive again* &c. *ŋi-na*, *he has taken a wife*.

The suffix of the *Future* is *ŋi-na*, *ŋi-na-naŋi-na*, *I will arise*; *ŋi-naŋi-na*, *I will say*.

The suffix of the *Imperative* is *ŋi-na*, *ŋi-na-naŋi-na*; thus, *ŋi-na-naŋi-na*, *give*; *ŋi-na-naŋi-na*, *listen*; *ŋi-na-naŋi-na*, *kill you*. The first person plural is formed by the prefix *ŋi-na* and the suffix *ŋi-na*; thus, *ŋi-na ŋi-na*, *let us eat*. Compare *Future*, above.

The *Infinitive* is formed without any suffix, thus; *shik-nak*, to eat. The suffix of the *Indicative of purpose* is *ang*, *may*, *ang-to*; thus, *shu-mang*, in order to rejoice; *sho-mang-to*, in order to give. Compare the use of *ang* in *a-mai-to-ang*, for his sake.

The suffix of the *Present participle* is *tan*, *long*. There are no instances of a participle referring to the first person, to the second person singular, or the third person plural. In the second person plural *an* is prefixed to *tan* or *a* is prefixed, and *a* suffixed. The former method seems to be due to the influence of Standard Lushai where *a* is the common plural suffix in the personal pronouns. In the third person singular the termination seems to be *long*. This participle is substituted for the imperative when more than one form of the mood follow each other, the last one only remaining in the imperative. If *an* be inserted between the verb and the ending, the meaning becomes 'although.' Thus, *shu-to-shan-ma-tan*, you bringing quickly; *shu-to-a-sha-a*, you bringing; *hi-ma-long*, that being although, nevertheless.

The locative suffixes *a* and *to* are used in forming *Adverbial* and *Completive* participles. Thus *shu-shik-to* *to* *shé-sha-a*, lingering I am about to die; *a* *shu-a* *shu-ma-sha-a* *a* *hi*, he having been lost has been seen again by us. The suffix *a* is very freely used after all tenses, see above.

A *Noun of agency* is formed by adding the suffix *to*; thus, *an shu-shu-shik-to*, your property's master.

There is no *Passive voice*; *shu-ma-sha-a* *a* *hi*, he was found again, literally means 'we saw him again it is,' 'we certainly saw him again.'

Compound verbs are freely used and suffixes are then added to the last component. Thus, *Completives* are formed with *shé*; thus, *shu-shu-shik-to*, cause him to wear. *Desideratives* are formed with *wam*, to wish; thus, *a* *shu-ma-ma* *to* *a*, he to-enter-wished-not. The verb *shé* has the meaning 'to be about'; thus *he* *shé-sha-a*, I am about to die. Other words used as the last part of compounds are *shu*, to speed, completely; *guk*, to help; *shé*, again; *shak*, quickly; *sch*, entirely; *ma*, exceedingly, very; *shé*, to, to the last; and the prefixes *ho*, *shu*, upwards or towards; *ma*, down, etc.

The *Negative particle* is *a*, thus *he* *hi-a*, I am not; *shu-ma-ma-to*, to enter wished not.

Order of Words.—The usual order of words is subject, direct object, indirect object, verb. The genitive precedes the governing word. Adjectives and numerals follow the word they qualify. Demonstrative pronouns seem to be put at the beginning of the clause.

[No. 6.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

KALTE.

(LUSAI TRIM.)

(Major J. Buchanan, C.I.E., D.S.O., I.S.O., 1900.)

Mi ka-ti-al-wi sha-pa pa-wi a wi-a. A-ma-pang-mhi-a. 'He
 has a-certainly now too he got. The young-man-by. 'O
 pa, wa ka cha-wi al pin-th,' a wa. A sham chu
 father, property-of my share me give,' he said. His property that
 a-pa-wi-a hi-a a hi-a. Ki-shi-o-tai-a. a-ma-pang-mhi-a
 therefore to he divided. Days-long-not-very-in the young-man-by his
 share a-ma-pa a ki-shi-wi-a ki-shi-wi-a in-tai-a a hi-pai-hi-a-
 goods all he collecting-entirely country far-very-to he brought.
 Chu-mi-shu wa-mi-in-tai-a a wa-a, a sham chu a
 There comfortable-very-being he remained, his property that he
 ho-wi-shi-hi-a. A chu-shi-wi-shi chu hi-shu chu maw hi-in
 wanted. He spent-entirely-when that country that trouble great-in
 a-mi-in-a, chu-shu a in-shu-a. Tin chu lau hi-shu hi-wi-shi
 they-hungry, food he had-returned. Then that place village-in a-mi-in
 hi-a chu a-mi-in a pa-pa-a, chu mi chu wi-shi-hi pin-mi-in
 with there work-being he done-went, that was that-by pin-mi-in order-to
 a-mi-in a shi-in. I-shi hi-mi wi-in a chu, chu
 his-father-direction-to he went. Whatever food the-people-by they ate that
 a-mi-in chu-wi a wa-mi-in-a, hi-mi lau a-pa-shi-wi-a. A
 hi-mi-in to-not-fall he wished-very-much, any-thing they-gave-not. He
 hi-mi-in-wi. 'Ka pa hi-a hi-shi-in-to shi chu-shi-wi-a
 and-again-when, 'My father with his-accents rise to-not-falling-not got
 a-mi-in-wi, hi-in hi-in hi-in hi-in hi-in hi-in. Ka
 they-may-very, I even here happy-being I to-die-am-about. I
 the-thing hi pa hi-a hi-hi-shi-a. I hi pa, wa-mi mi chu-pa
 and-will my father to I go-will, 'O father, sign-in now against
 hi-mi-in wi-shi-in shi hi shi-in. hi mi a chu-pa a
 and your spirit-in shi I did-went, my name your am to-
 wash hi hi hi; hi hi-a hi-shi-in pa-hi hi-mi al hi-mi-in,
 how worthy I am-not; you with around me like me wash,'
 hi-shi. Tin a wa-mi a hi-a a hi-shi. Chu-shi-shi lau hi-in-a
 I say-will. Then he sent him to he went. Then say far-very-
 a chu-shi-a a pa-in a wa-mi, a hi-shi-a, a hi-a, a hi a
 he being-died-at his father-by he saw, he heard, he saw, he said he

ch'ek-t'agh-a, a ch'ap-a. A h'eh-a a ch'ap-a-in, 'Ho pa, yan-a ni ch'ang
 understood, he heard. Him to his son-by, 'O father, stop-a now against
 leh nang-aui mit-mu-in thil ka ti-ch'ui-a, ka min na ch'ap-a a-weak
 and poor eye-sight-in th'ing I did-seeing, my name poor son father
 talk ka hi-a' a ti-a. Hi-ma-ling a pa-in a lei-ka h'eh-a, 'From
 worthly I am-not' he said. Nevertheless his father-by the shows is, 'Ch'oh
 pha-het han-to-ch'ui-mu-in ch'ei-t'i-a, a k'hat-a-ka nang-b'uh,
 but here-bringing-quickly-you to-see-again, his hands-as rings,
 a k'ha-a-ka ph'ah'ok han-tan-ti-a, sh'eh-ling-a tho tak cha han-to-a-
 his' feet-as boots yet, a-mang-aui fai very that here-bringing-
 ha-a to-a. Lin-t'uh-in i-ch'ang, hi ka ch'ap-a hi a th' a-hang-mang-
 you ALL. Joyfully let-us-not, this my son this he dead-again he-again.
 h'eh-h'eh a-h'eh, a to-a ka-mu-ik-ka-a a hi, a ti-a. Tin Hin-ma-in
 after-again he-is, he let-us see-again he is, he said. Then joyfully
 a-mang-aui-ka-a.
 ch'ei-to-to-b'ey-a.

Tin a ch'ap-a a-p'ah'k he-a an, he-a hang-tan-mu-in i-t'eh
 Then his son old-more fields-in was, house-to arrive-about being some
 time-ah leh a-mu-thim-a cha a th'ei-ka-a. Tin k'hat-a a ch'ua-a,
 dream-wood and their-dance-wood that he heard. Then suddenly he called,
 'cha i-ha hi-t'ah?' a ti-a a m'a. A h'eh-a, 'na na a
 'that what is?' he said he asked. Him to, 'your younger-brother he
 hang-tan-ka-a, hin-t'eh-a a mu-t'eh-a nang-a na pa-in a-t'eh-ka
 come-back, eye-quit he seeing-again account-of your father-by self
 sh'ui-t'eh him a to-a, a ti-a. Tin a hi-mu-in a a hi.
 fat-very this-indeed he killed,' he said. Then he very-pertaining house-in he to-enter-
 m'a-m'a, a pa a hang-t'eh-a a th'ua-a. Hi-ma-ling a pa
 willing-not, his father he come-into-not he persuaded. Nevertheless his father
 h'eh-a, 'Thoi oh, he-m h'eh hi-ch'ua na na in sh'ui-m'a, na tin hi-t'eh ka
 is, 'Listen, your every now-fill your word I did, your word even I
 a-to-regret-a, ka th'ui-ka h'eh-a ha-mang h'eh-a na
 today-not-considered-never, my friends will refuse-to bid my
 pangai sh'ui-a. Ch'ui-to hi na ch'ap-a hi a-t'eh-t'eh h'eh-a
 to-plee-you-considered-never. But this your son here friends with
 na sh'ui ch'ua-to-to-ka hi a hang-t'eh-to-ka a-mu-in-mang a-t'eh-ka
 your goods ate-up-entirely-also he he return-when th'ui-to-for self
 th'ui ch'ua na he-to-a, a ti-a a ch'ua-a. Tin a h'eh-a, 'Ka ch'ap-a ka
 fai that-for you ALL,' he said he replied. Then him to, 'My son na
 h'eh-a na m'a-mang-aui, h'eh-a a pang na-a a hi-a, lau t'eh leh
 with you remain-regularly, mine whatever th'ui it is. Joy great and
 na na a on a pha-to-a. Hi na na hi a th' a
 happiness great-in to-be it good-is. This your younger-brother this he dead-again he
 hang-tan-ik-ka a hi. A to he-mu-ik-ka a hi-a, a ti-a.
 some-after-again he is. He let see-again he is,' he said.

PAITE.

It has already been stated on p. 55, that the Lushais call all the hill tribes who wear their hair in a knot upon the top of the head *Pai*, or *Pai*. It has also been pointed out that most of the Central and Southern Chin tribes tie their hair up in this way. The *Pai* of the Southern Lushai Hills all speak dialects belonging to the Central Chin sub-group. See below, pp. 125 and 126. A thousand individuals in the North Lushai Hills have been returned as speaking *Paité*. This word is simply the plural of *pai* or *pai*, mentioned above, and *Paité* should accordingly be supposed to be a Central Chin dialect. As a matter of fact, however, the dialect is more closely related to the Northern sub-group, and may conveniently be described as the connecting link between both groups.

There is now no village in the Northern hills composed altogether of people speaking *Paité*, but there are a few speakers in every Lushai village. They have accepted the Tibetan domination, and are usually considered as one of the branches of the Miao. Compare below, pp. 127 and 1.

I am indebted to Major J. Shakespeare, G.I.B., D.S.O., I.R.C., for a translation of the Parable of the Prodigal Son in *Paité*, and this translation is the basis of the remarks on *Paité* grammar which follow:—

Pronunciation.—The abrupt shortening of a vowel indicated by a following *h* is apparently not very decided, for we find the same words written *is* and *ish*; *is* and *ish*; *of* and *ush*, etc. Spellings such as *ayel* or *ayeh*, *may* or *mey* may represent different pronunciations. The word *pa*, *to give*, becomes *pa-h* before *i*. The *i* of the suffix *to* may be dropped after a vowel; thus, *a-ma-h*, he; *pa-h* or *pa-hi*, by the father. A euphonic *e* is inserted between *a* and a following vowel; thus, *to-e-a*, in the fields. Perhaps also the *a* in *Ma-e-a*, in *joy*, is euphonic. The consonant *g*, which does not occur in Lushai, is common; thus, *gél*, also written *agél*, corresponds to Lushai *vel*, stomach. The verb *fung*, to come, is also written *fun*; from *ash*, to eat, is formed *a-sh-ah*, let us eat; the numeral 'two' is written *pa-nih* and *pa-et*. Interesting is the word *sh-ah*, corresponding to Lushai *shah*, *vagina*. Compare above, p. 15.

Articles.—There are no articles in the language, indefinite pronouns and the numeral *pa-shat*, one, being used as an indefinite article, and pronominal prefixes, demonstrative pronouns, or relative participles supplying the place of a definite article.

Nouns.—Gender.—Nouns denoting animals, unless the gender is specially distinguished, seem to be neuter. Thus we find *cat-to* a cat, the piglets, whereas the singular pronominal prefix is used before the verb. Only one suffix denoting gender occurs in the specimens, viz., *pa*, denoting males, in *to-pa*, son.

Number.—There are two numbers, singular and plural. When the plural is reached, the suffix *to* is used, thus, *to-to*, slaves; *cat-to*, friends.

Case.—The Nominative, Accusative, and Dative are formed without any suffix. The suffix *to*, denoting the agent, is added to a noun when it is the subject of a transitive verb, before *sei*, to possess, have, *e* is used instead in *cat-ha-ma-a to-pa pa-ah* a cat-a, a man had two cats. The Genitive is expressed by prefixing the stem to the governing word; thus *a cat* or, his pig's food. In *ma-a shap-a*, before heaven, the pronoun *a* seems to be suffixed to *ma* to form a genitive, *shat*, the heaven its top-in.

The suffixes of the *Locative* are *in* and *a*; thus, *fat-in*, three-at; *le-a-a*, fields in.

The *Negative* takes no suffix, but the interjection *he* may be prefixed; thus, *pe* or *he* *pa*, O father.

Other relations are indicated by means of postpositions, such as *lat*, *fat-a*, in, with; *lem-a*, in the direction of; *ang-a*, against, etc.

Adjectives.—Adjectives follow the nouns they qualify, and case endings are added to them and not to the qualified nouns; thus *gum le-fat-a*, country distant-very-*a*.

The suffix of the *Comparative* is *at*, with, more; thus, *kie-at*, bigger. The *Superlative* degree is formed by adding *lee*, very, most, to the positive; thus, *lei-lee*, best; *dee-lee*, very fat.

Numerals.—The numerals which occur in the specimen are *pe-did*, one, *pe-ah* or *pe-ah*, ten. They follow the word they qualify. *Pa* is the generic prefix; see above, p. 18.

PRONOUNS.—The following *Personal pronouns* occur:—

Singular.—

le, *la*, I.

la, my.

aa, you.

ang-ma, *aa*, your.

ang-a, yours.

a-ma, *a*, he.

a, his.

Plural.—

le-ma, *a*, we.

a, *a-ma*, *a*, they.

The forms *le*, I; *aa*, you; *a*, he; *le-ma*, *a*, we; *a-ma*, *a*, they, are used as *proclitic* pronouns; see *Verbs*, below.

The following *Demonstrative pronouns* seem to occur: *hi*, *hi-at*, this; *la*, *la-at*, that; *he* or *hie*, that; *la*, that; *at*, then.

There is no *Relative* pronoun. Participles and verbal nouns are used instead; thus, *aa le-pa at-at-at lat-a aa aa aa at-at-at*, your son has to do with your property *spend-casualty-who*.

Ang seems to be the *Interrogative* pronoun 'what?' thus, *le-at ang a-hi-in*, what what is it? A demonstrative pronoun added after an interrogative clause conveys the idea of relativity; thus, *at-at ang-pat a-ah*, *la-ah a-ma ang* *at* *at* *a-ah a-ah a-ah*, the pigs *whatever* did they eat? *that-even* he also his-stomach full to-eat he-wished-much.

The following *Indefinite pronouns* occur,—*lee-dine*, a certain; *lee-ma*, someone, *aa*, with the negative, nobody; *ang-pat*, some, what-ever; *ang-ma*, with the negative, nothing.

Verbs.—Verbs are conjugated in person and number by means of *proclitic* pronouns. The following occur:—

le, I, *le-ma*, *a*, we; *aa*, thou; *a*, he, *a-ma*, *a*, they. The verb is inserted between the two parts of the plural pronoun, thus, *le aa aa aa-a*, we are again. When the subject is a minor noun, the singular prefix *a* is also used to denote the plural, thus, *at-a* is *a-ah*, the pigs *are*. The pronouns *aa* are dropped in the imperative (see below). After *lee-ma*, anyone, the plural prefix is used, the first part of it being, however, apparently dropped, thus, *lee-ma-in ang-ma pa-ah-le-a*, anybody anything gave-not. In the clause *a le-pa le-at-at le-a aa*, his son the big man the-field-is was, the prefix *aa* seems to have been fused into one sound with the preceding *a* of *le-a*.

The root alone is used to denote present and past tense; thus, *a hi*, it is; *am*, he was. The suffix *a* is usually added; thus, *he hi-a*, I am; *a chi-a*, he said.

The suffixes of *Past tense* are *de* and *de-a*; thus, *a chei-de-a*, he heard; *a go-de*, he has killed; *how long a hi-de*, that what happened? *Ke*, which is the common suffix in *Balla*, only occurs once, in *a poi-de-a*, he went.

The suffix of the *Future* is *di*, *de-a*; thus, *he chi-di*, I will say.

The suffixes of the *Imperative* are *in*, or *di*, *di*, plural *a-a*. The first person plural is formed by prefixing *i* to the future tense. Thus, *pi-in*, give; *chei-ek*, hear; *how-shed-a-a*, put on; *i-de-di*, let us eat.

The *Infinitive* or *Verbal noun* is formed without any suffix; thus, *am*, to remain (in happiness is good). Postpositions and adverbial expressions are often added, and in this way adverbial clauses are effected; thus, *am-shin-in*, work-doing-in, working; *a-mo-let-in*, his-being-time-at, when he was. The suffix of the infinitive of purpose is *di* or *di-in*; thus, *pe-di-in*, in order to give. Compare *him-mo-di*, in order to rejoice; *a-mo-mo-di*, for his sake.

Adverbial and *Comparative participles* are formed with the locative suffixes *a* and *in*. The former is in common use after all tenses, see above. Of the latter the following is an instance: *am-shin-in*, working. Another participle is formed by adding *in*; thus, *am-to-mung-mung-am-in*, here-belonging-quickly-you, and *am-to-mo-in*, here-belonging-you. In these forms the present tense *am* of the second person plural is prefixed to the suffix *in*. A participle in the third person singular is perhaps *hi-mo-in* in *hi-mo-in* long, that although-being even, nevertheless. A *Noun of Agency* is formed by the suffix *in*; thus, *am-mo-in*, he who entirely wasted.

There is no *Passive voice*. Instead of 'I am seen' we must say, 'somebody sees me.' Thus, *am-mo-mo-to-a-a* *a di*, we saw him again it is, he has been seen, again, by us. Other instances do not occur. But the following seem analogous: *a long-shin-mo-to-a* *he hi*, he having come alive again I am; *a hi-a* *he hi-a*, that good being I am.

Compound verbs are very extensively used. Thus we find the verbal prefixes *long*, up, as in *long-shi*, rise up; *on*, towards, as in *on-in*, bring, and *on*, towards, *pe* in *on-pe-mung*, go and stay. Causatives are formed by adding *shak*; thus, *how-shak*, to cause to wean, to put on. Derivatives are formed by suffixing *man*; thus, *let-man*, to wish to enter. Other compounds are formed with *am*, again; *shin*, to finish; *shin*, to be short; *shak*, always; *rek*, entirely; *am*, till the last, etc.

There are two *Negative particles*, *in*, corresponding to the *Israli* form, and *hei*; thus, *am-shin-in*, to not finish not; *he hi-hei*, I am not. Both are combined in *he ot-to-apei-shi-hei-a*, I to-day-not-considered-not, I did not disabey.

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

PAPER.

(LUNGA HIMA)

(Major J. Shelton, C.I.E., D.S.O., J.S.C., 1900.)

Mi kam-kiam-a to-pa pa-chi a mi-a. A-mo-pang-ah-in a
 Ma a-certain son too he had. The young man-by his
 pa hi-a, 'Ho pa go in class-ed cu-ple-in,' a chi-a.
 father to, 'O father, education-of my share give,' he said.
 Chin a sam-in pa-chi hi-a a hi-a. Ni shi-le-tai-in a.
 Fire he goods both with he divided. Day long-not-very-in the
 mo-pang-chi-in son a-very-in a hi-a, you hi-tak-a a
 young-man-by goods entirely he collected, country far-away-in he
 pa-pi-in. Hui-a nam-in-tak-in a om-a a sam a mang-shah-in.
 good There hurriedly-very he find his goods he wanted.

A son a mang-mang-in a hi-ha son ma-shah-in
 his property of had-when that village neighborhood accordingly
 a-tan-a-ah-a, pek-di a ta-ma. Mi ha kam-kiam hi-a
 they-hungred, calling-for he son-in-law. That country-of a-certain will
 ta-shah-in a va-pang. Hui-a a pek an pa-chi-in a hi
 working he went-stayed. Min-by his pigs food give-to his fields

ha-a a hi-a. Vek-in hang-pa kam a pek, ha cha a-ma
 direction-to he sent. Nya-by what-ever lands they ate, that even him-by
 long ngi vik a-pek a vi-ma-a, ha-ma-in hang-ma pa-chi-hi-a.
 also help full to-not he wasted-much, anyone-by anything gave-not.

A kuh-mo-mang-in, 'Ka pa hi-a hi-to-to an tak-shah-lova.
 He another-people-when, 'My father with around food eat-fasting-not
 wi a-tan-tan-tik, he la-cha hi-a gik-hi-in ha shi-in-a.
 have many-many-very, I even have help-hungry-in I to-the-son-about.

Ka shi-di-in ha pa hi-a va-gu-di-a. 'Ta, va-a tang-a
 I arise-will my father to go-away-will, 'Father, leave apart
 hang-ma mi-ma-in ha ha hi-shah-a, ha mi ta to-pa a-ot
 put eye-sight-in things I did-very, my name give me to-her
 tak ha hi-hi, an hi-a hi-hi-in pa-tat hang-in on-hi-to-ah,' he
 worthy I am-not, you with around me like me-male,' I
 shi-di.' Chin a hang-cha-ma a pa hi a pa-ha. Ha-shi-in
 my-will. Then he up-rose his father to he went. Thang-pa
 gam hi-tak-a a-ma-in a pa-a a ta-ma-a, a hi-hi-a
 my far-away-in his-being-time-at his father-by he son, he for-gave

a tsi-a a lin a chik-mah-a a tsi-a. A hsi-a a to-pa-in.
 he was he heard he embraced he himself. Him to he was-by.
 'He pa, wa-a yel tung-a la nang-ma mit-wai-a thu la
 'O father, stop-in man against and your eye-sight-in thing I
 hi-shan-in. Ts mia na to-pa min-din vuk tak ka hi-hi,'
 did-wrong. My name you are naming-for to-beer worth I am-not;
 a chi-a. Hi-ma-loang a pa-in a hi-to luk-a, 'Tuna hi-her
 he said. Nevertheless his father-by his account is, 'Close but
 on-to-mang-mang-wa-in on-chi-shak-a-a, a hui-a mang-hu-in
 here-belonging-quickly-possibly-yes here-pai-on (him), his hand-on rings
 han-shak-a-a a kha-a phai-luk han-shak-a-a, so-thing-to thu he
 to-pai-on-mang his feet-on look to-pai-on-mang, come-young fai very
 on-to-ma-in go-shak-a-a, I'm tak-in i-to-di. Him ka to-pa a
 here-belonging-yes hiil, joy great-in let-us-not. This my son he
 chi a hong-dan-ma-to, a mang-a ka-ma-ma-to-a a hi' a
 dead-man he come-alive-again, he let-us not-us-again it is,' he
 chi-a.
 said.

Chin a to-pa han-shi lo-ra ma, lin hong-tan-shi-in
 Then he was big-more fields-in was, house-to come-arrive-about-thing
 hang-poh tun ging leh a-lan-thi-ma a the-to-a. Chin lei
 some dress wear and their-dance-not he heard. Then above
 kas-ma a shun-a, 'Hui hang a hi-a?' a chi-a a dung-a.
 a-certain he asked, 'That hang a hi-a?' he said he asked.
 A hi-a, 'Na ma a hong-tung-to-a, him-tai-a a-ma-ma-
 him to, 'Your younger-brother he come-arrive, safety bringing-again-
 shi-in na pa-a so-thing-to thu tak ka a go-a,' a chi-a.
 concerned of your father-by self fai very 'that he killed,' he said.
 Chin a hui-a lin a hi-mam-hi-a, a pa a hong-
 Then he get-angry house-in he to-water-related-not, his father he come-
 shi-a a kam-a. Hi-ma-loang a pa leh, 'Thai-oh, kam-kha.
 looked-out he persuaded. Nevertheless his father to, 'Listen, continuously
 hui tu na na ka shun-a, na shu hang ka shi-to-yei-shi-
 was ill your work I did, your word was I to-try-not-come-
 ka-a, ka vuk-to luk-a lin-ma-di. lei lang non-pe-yei-shi-
 died-not, my friends with rejoicing-for you was we-to-please (you)-we-
 hi-a. Chin na to-pa shi-shi-pak hi-a na nam sa-ma-
 advised-never. Then your son looks with your goods at-ey-
 vuk-to hi a hong-pai-vi-eh a-ma-di so-thing-to thu tak ka
 entirely-not he he come-went-alive he-wait-for self fai very that

na na-go-shah-eh-a,' a chi-a a shap-a. Chin a hi-a, 'Ka
 you *hi!*' he said he answered. Then Ah to, 'My
 to-pe, he hi-a in on-thek-a, he noli-poh, nang-a vek a hi.
 na, na with you *hi-a-shang*, I *hi-a-shang*, you entirely of in
 him tak leh hi-pah tak-a on a hi-a he hi-a. Hihi na
My great and happiness great *hi-a* *hi-a* *I am*. This your
 na hi a chi a *hi-a-shang* *hi-a* *hi-a*. A
 younger-brother this he dead-was he *hi-a-shang* *I am*. He
 nang *hi-a-shang* *hi-a* *hi-a*, a chi-a.
 hi-a-shang *hi-a-shang* *hi-a* *hi-a*, he said.

11

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13

14

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18

STANDARD WORDS AND SENTENCES

English	Hongshi (at Hongkong)	Telex (Singapore)	Strong (Cantonese)
1. One	Ikai	Ikai	Ikai
2. Two	Si	Si	Si
3. Three	Si-tai	Si-tai	Si-tai
4. Four	Li	Li	Li
5. Five	Sai	Sai	Sai
6. Six	Sai	Sai-sai (sai)	Sai-sai
7. Seven	Sai	Sai-sai (sai)	Sai-sai
8. Eight	Uai	Uai	Uai
9. Nine	Ki	Ki	Ki
10. Ten	Sai	Sai, (Sai-sai)	Sai-sai
11. Twenty	Sai-sai	Sai-sai, (Sai-sai)	Sai-sai
12. Fifty	Sai-sai	Sai-sai, (Sai-sai)	Sai-sai
13. Hundred	Sai-sai	Sai-sai	Sai-sai
14. I	Ki	Ki (Ki)	Ki
15. Of us	Ki (Ki)	Ki-sai	Ki-sai
16. Me	Ki-sai	Ki-sai	Ki-sai
17. We	Ki-sai	Ki-sai	Ki-sai
18. Us	Ki-sai (Ki-sai)	Ki-sai	Ki-sai, Ki-sai
19. You	Ki-sai	Ki-sai	Ki-sai
20. Them	Sai	Sai	Sai
21. Of them	Sai (Sai)	Sai-sai	Sai-sai, Sai-sai
22. Their	Sai-sai	Sai-sai	Sai-sai
23. You	Sai-sai	Sai-sai	Sai-sai
24. Of you	Sai-sai (Sai-sai)	Sai-sai	Sai-sai, Sai-sai
25. Your	Sai-sai	Sai-sai	Sai-sai

IN THE NORTHERN CHIN SUB-GROUP.

Ends of Gender (Changfai).	Signs (Changfai).	English.
Khai	Khai	1. One.
Hi	Hi	2. Two.
Tien	Tien, tien	3. Three.
Li	Li	4. Four.
Sai	Sai	5. Five.
Chi	Chi, chi	6. Six.
Sai	Sai	7. Seven.
Chi	Chi	8. Eight.
Kai	Kai	9. Nine.
Shen	Shen, or Shen Shen	10. Ten.
Shen-hai	Shen-hai, shen-hai, or hai	11. Twenty.
Shen-sai	Shen-sai	12. Fifty.
Shen-hai	Tsai-hai	13. Hundred.
Kai	Kai-hai	14. 1.
(Kai-hai)	Kai, or H	15. Of ten.
Kai-hai	—	16. Min.
Kai-hai	Kai-hai	17. Tsai.
(Kai-hai)	Kai, or hai	18. Of ten.
Kai-hai	—	19. One.
Shai	Shai-hai, shai, shai	20. Ten.
(Shai-hai)	Shai, shai	21. Of ten.
Shai-hai	—	22. Ten.
(Shai-hai)	Shai-hai	23. Ten.
(Shai-hai-hai)	—	24. Of ten.
Shai-hai	—	25. Ten.

English.	Chinese (or Kanjee).	Thib. (Sng. Sng.).	Tibany (Sng. Sng.).
16. He	Awat	H.ia, Hia, (sng.).	Awat
17. Of him . . .	Awat(-th)	Ch	Awat-tha, Awat-thi
18. His	A-wat	Ch	A-wat-hi
19. They	A-wat-hi	Ha, (sng-hi) . . .	A-wat-hi-hi . . .
20. Of them . . .	Awat-hi, (th)	Tu	A-wat-hi-hi-hi, Awat-hi-hi-hi
21. Their	A-wat-hi	Hia-thi-hi	A-wat-hi-hi
22. Head	Awat-hi	Aw, (th)	Aw
23. Foot	Awat-hi	Awat-hi, (sng)	Awat
24. Sun	Awat-hi	Awat	Aw
25. Eye	Awat	Awat	Aw
26. Mouth . . .	Awat	Aw-hi-hi-hi	Aw
27. Tooth . . .	Awat	Hi	Aw
28. Key	Awat	Awat-hi	Aw
29. Hair	Awat	Aw	Aw
30. Hand	Awat-hi	Awat-hi	Aw
31. Tongue . . .	Awat	Aw, (sng)	Aw
32. Belly	Awat	Ch	Aw, (th)
33. Back	Awat-hi	Tu-hi, (th-hi)	Tu-hi
34. Tree	Thi	Thi	Thi
35. Gold	Aw	(Aw)	Awat-hi
36. Silver	Tu-hi, tu-hi . . .	Thi, (th-hi-hi)	Thi-hi
37. Father . . .	Awat	Pi	Thi-pi
38. Mother . . .	Awat	Hi	Thi-hi
39. Brother . . .	Awat	Awat-hi-hi, Awat-hi-hi-hi (sng-hi).	Thi-hi-hi-hi, Th-hi-hi-hi (sng-hi).
40. Sister	Awat	Awat-hi-hi, Awat-hi-hi-hi (sng-hi).	Thi-hi-hi-hi
41. Man	Awat	Hi	Thi
42. Woman . . .	Awat	Awat, (sng)	Thi-hi

Heb. of Gables (Transl.)	Heb. (Transl.)	English
Ami	Ami	21. He
(Ami-ka)	—	22. Of him
Ami	—	23. He
Ami-ka	Ami-ka	24. They
Ami-ka	—	25. Of them
Ami-ka	—	26. They
Ami	Ami	27. He
Ami	Ami	28. He
Ami	Ami	29. He
Ami	Ami	30. He
Ami	Ami	31. He
Ami	Ami	32. He
Ami	Ami	33. He
Ami	Ami	34. He
Ami	Ami	35. He
Ami	Ami	36. He
Ami	Ami	37. He
Ami	Ami	38. He
Ami	Ami	39. He
Ami	Ami	40. He
Ami	Ami	41. He
Ami	Ami	42. He
Ami	Ami	43. He
Ami	Ami	44. He
Ami	Ami	45. He
Ami	Ami	46. He
Ami	Ami	47. He
Ami	Ami	48. He
Ami	Ami	49. He
Ami	Ami	50. He
Ami	Ami	51. He
Ami	Ami	52. He
Ami	Ami	53. He
Ami	Ami	54. He
Ami	Ami	55. He
Ami	Ami	56. He
Ami	Ami	57. He
Ami	Ami	58. He
Ami	Ami	59. He
Ami	Ami	60. He
Ami	Ami	61. He
Ami	Ami	62. He
Ami	Ami	63. He
Ami	Ami	64. He
Ami	Ami	65. He
Ami	Ami	66. He
Ami	Ami	67. He
Ami	Ami	68. He
Ami	Ami	69. He
Ami	Ami	70. He
Ami	Ami	71. He
Ami	Ami	72. He
Ami	Ami	73. He
Ami	Ami	74. He
Ami	Ami	75. He
Ami	Ami	76. He
Ami	Ami	77. He
Ami	Ami	78. He
Ami	Ami	79. He
Ami	Ami	80. He
Ami	Ami	81. He
Ami	Ami	82. He
Ami	Ami	83. He
Ami	Ami	84. He
Ami	Ami	85. He
Ami	Ami	86. He
Ami	Ami	87. He
Ami	Ami	88. He
Ami	Ami	89. He
Ami	Ami	90. He
Ami	Ami	91. He
Ami	Ami	92. He
Ami	Ami	93. He
Ami	Ami	94. He
Ami	Ami	95. He
Ami	Ami	96. He
Ami	Ami	97. He
Ami	Ami	98. He
Ami	Ami	99. He
Ami	Ami	100. He

English	French (et Sino-Franç.)	Tsin (Moy. Pén.)	Sinong (Kien-Ping)
44. Wife	È-ji	Kwéi-tien, (Ou-F)	Hsi-jhi
45. Child	È-tsin-tsi	Ching-ping	Sin-tsi, Lo-sin
46. Son	È-tsin-yi	Ching-ping, (shing-p)	Hsi-tsi
47. Daughter	È-tsin-ni	Ching-ping, (shing-nung)	Hsi-tsi-ni
48. Sister	È-tsin-wo	È-tsi	Hsi-tsi
49. Uncle (mat.)	È-tsin-tsi, tsi-tsi-tsi	È-tsi-tsi	È-tsi-tsi
50. Elephant	Tsin-shing-ni	...	È-tsi-tsi-tsin
51. Owl	Tsin-tsi, Pén-tsi	Pén-tsi, (Pén-tsi-tsi)	Pén-tsi
52. Deer	È-tsin (tsuen)	Tsin	Tsin-tsi
53. Ram	È-tsi	È-tsi, tsien (tsien)	Tsin-tsi
54. Man	È-tsi	È-tsi-tsi (tsi)	Tsin-tsi
55. Star	È-tsi	È-tsi	È-tsi-tsi
56. Fox	È-tsi	È-tsi	È-tsi-tsi
57. Sheep	È-tsi	È-tsi (tsi)	Tsin
58. Horse	È-tsi	È-tsi	Tsin
59. Hawk	È-tsi	È-tsi (tsien)	È-tsi-tsi
60. Dove	È-tsi	È-tsi (shing)	È-tsi-tsi
61. Dog	È-tsi-tsi	È-tsi-tsi	È-tsi
62. Cat	È-tsi-tsi	È-tsi-tsi (shing-tsi)	È-tsi-tsi
63. Goat	È-tsi-tsi	È-tsi-tsi	È-tsi
64. Duck	È-tsi	È-tsi-tsi	È-tsi-tsi
65. Hen	È-tsi	È-tsi-tsi	È-tsi-tsi
66. Camel	È-tsi	È-tsi	È-tsi-tsi
67. Bird	È-tsi	È-tsi	È-tsi
68. Fish	È-tsi	È-tsi	È-tsi
69. Snake	È-tsi	È-tsi	È-tsi
70. Insect	È-tsi	È-tsi	È-tsi
71. Plant	È-tsi	È-tsi	È-tsi
72. Tree	È-tsi	È-tsi	È-tsi
73. Flower	È-tsi	È-tsi	È-tsi
74. Fruit	È-tsi	È-tsi	È-tsi
75. Leaf	È-tsi	È-tsi	È-tsi
76. Root	È-tsi	È-tsi	È-tsi
77. Branch	È-tsi	È-tsi	È-tsi
78. Seed	È-tsi	È-tsi	È-tsi
79. Bark	È-tsi	È-tsi	È-tsi
80. Wood	È-tsi	È-tsi	È-tsi
81. Stone	È-tsi	È-tsi	È-tsi
82. Earth	È-tsi	È-tsi	È-tsi
83. Water	È-tsi	È-tsi	È-tsi
84. Fire	È-tsi	È-tsi	È-tsi
85. Wind	È-tsi	È-tsi	È-tsi
86. Cloud	È-tsi	È-tsi	È-tsi
87. Rain	È-tsi	È-tsi	È-tsi
88. Snow	È-tsi	È-tsi	È-tsi
89. Ice	È-tsi	È-tsi	È-tsi
90. Frost	È-tsi	È-tsi	È-tsi
91. Dew	È-tsi	È-tsi	È-tsi
92. Mist	È-tsi	È-tsi	È-tsi
93. Fog	È-tsi	È-tsi	È-tsi
94. Haze	È-tsi	È-tsi	È-tsi
95. Thunder	È-tsi	È-tsi	È-tsi
96. Lightning	È-tsi	È-tsi	È-tsi
97. Storm	È-tsi	È-tsi	È-tsi
98. Windstorm	È-tsi	È-tsi	È-tsi
99. Hurricane	È-tsi	È-tsi	È-tsi
100. Tornado	È-tsi	È-tsi	È-tsi

Kind of Factor (Compound).	Style (Minimal).	English.
Al	Al, yf	15. Wife.
Ch	Th	16. Child.
Chap	Thp	17. Son.
Cham	Thant	18. Daughter.
En	Thang, nd	19. Son.
Ench	-----	20. Conjunction.
Em	-----	21. Emphatic.
Ench	-----	22. End.
Th	-----	23. End.
En	Th	24. Son.
Th	Th	25. Son.
En	Ench	26. Son.
En	En, nd	27. Son.
Th	Th	28. Son.
En	En	29. Son.
En	En	30. Son.
En	En	31. Son.
En	En	32. Son.
En	En	33. Son.
En	En	34. Son.
En	En	35. Son.
En	En	36. Son.
En	En	37. Son.
En	En	38. Son.
En	En	39. Son.
En	En	40. Son.
En	En	41. Son.
En	En	42. Son.
En	En	43. Son.
En	En	44. Son.
En	En	45. Son.
En	En	46. Son.
En	En	47. Son.
En	En	48. Son.
En	En	49. Son.
En	En	50. Son.
En	En	51. Son.
En	En	52. Son.
En	En	53. Son.
En	En	54. Son.
En	En	55. Son.
En	En	56. Son.
En	En	57. Son.
En	En	58. Son.
En	En	59. Son.
En	En	60. Son.
En	En	61. Son.
En	En	62. Son.
En	En	63. Son.
En	En	64. Son.
En	En	65. Son.
En	En	66. Son.
En	En	67. Son.
En	En	68. Son.
En	En	69. Son.
En	En	70. Son.
En	En	71. Son.
En	En	72. Son.
En	En	73. Son.
En	En	74. Son.
En	En	75. Son.
En	En	76. Son.
En	En	77. Son.
En	En	78. Son.
En	En	79. Son.
En	En	80. Son.
En	En	81. Son.
En	En	82. Son.
En	En	83. Son.
En	En	84. Son.
En	En	85. Son.
En	En	86. Son.
En	En	87. Son.
En	En	88. Son.
En	En	89. Son.
En	En	90. Son.
En	En	91. Son.
En	En	92. Son.
En	En	93. Son.
En	En	94. Son.
En	En	95. Son.
En	En	96. Son.
En	En	97. Son.
En	En	98. Son.
En	En	99. Son.
En	En	100. Son.

English	Chinese (at Taipei)	Pinyin (at Taipei)	Chinese (Taipei Pinyin)
80. Goss	Asparagus	Kangpa (Kang-pai)	Kang-pai
81. Gosh	Asparagus	Yungpa (yung-pai)	Yung-pai
82. Gosh	Asparagus	Ding-pai	Ding-pai
83. Gosh	Asparagus	Tien	Shi-tai
84. Gosh	Dynasty	Sheng-pai (sheng-pai)	Shi-pai
85. Gosh	Asparagus	Shi-pai	Shi-pai
86. Gosh	Wan	Chang-pai	Shi-sheng-pai
87. Gosh	Shi	Kai-pai, shi-shi	Shi-shi
88. Gosh	Sheng-pai	Shi-pai	Shi-pai
89. Gosh	Sheng-pai	Shi-pai	Shi-pai
90. Gosh	Sheng-pai	Shi-pai	Shi-pai
91. Gosh	Sheng-pai	Kang-pai (Kang-pai)	Shi-pai
92. Gosh	Shi	Shi	Shi (Shi)
93. Gosh	Shi	Shi	Shi-shi
94. Gosh	Shi-shi, Shi-shi	Shi-shi	Shi-shi
95. Gosh	Shi-shi	Shi-shi	Shi
96. Gosh	Shi-shi	Shi-shi	Shi-shi
97. Gosh	Shi-shi (Kang-pai) always applied to the rest of world	Shi-shi	Shi-shi
98. Gosh	Shi-shi	Shi-shi	Shi-shi
99. Gosh	Shi-shi	Shi-shi	Shi-shi
100. Gosh	Shi-shi	Shi-shi	Shi-shi
101. Gosh	Shi-shi	Shi-shi	Shi-shi
102. Gosh	Shi-shi	Shi-shi	Shi-shi
103. Gosh	Shi-shi	Shi-shi	Shi-shi
104. Gosh	Shi-shi	Shi-shi	Shi-shi
105. Gosh	Shi-shi	Shi-shi	Shi-shi
106. Gosh	Shi-shi	Shi-shi	Shi-shi
107. Gosh	Shi-shi	Shi-shi	Shi-shi
108. Gosh	Shi-shi	Shi-shi	Shi-shi
109. Gosh	Shi-shi	Shi-shi	Shi-shi
110. Gosh	Shi-shi	Shi-shi	Shi-shi
111. Gosh	Shi-shi	Shi-shi	Shi-shi
112. Gosh	Shi-shi	Shi-shi	Shi-shi
113. Gosh	Shi-shi	Shi-shi	Shi-shi
114. Gosh	Shi-shi	Shi-shi	Shi-shi
115. Gosh	Shi-shi	Shi-shi	Shi-shi
116. Gosh	Shi-shi	Shi-shi	Shi-shi
117. Gosh	Shi-shi	Shi-shi	Shi-shi
118. Gosh	Shi-shi	Shi-shi	Shi-shi
119. Gosh	Shi-shi	Shi-shi	Shi-shi
120. Gosh	Shi-shi	Shi-shi	Shi-shi

Word of Canton (Hingpoh)	Word (Hingpoh)	English
Hing-ai	Hing-pai	60. Cane.
Chai-ai	Fai	61. Bark.
Hing-ai	Hing-ai	62. Shell.
Yai	Pai	63. Do.
Hing	Fai	64. Give.
Hing-ai	Fai	65. Bark.
Hing-ai	Tung	66. Up.
Hing-ai	Loi	67. Hair.
Hai	Hai	68. Down.
Hing-ai	Hing-ai	69. Fan.
Hing-ai	Hing-ai	70. Below.
Hing-ai	Hing-ai	71. Baked.
Hing-ai	Hing-ai	72. Wind.
Hing-ai	Hing-ai	73. Wind.
Hing-ai	Hing-ai	74. Wind.
Hing-ai	Hing-ai	75. Wind.
Hing-ai	Hing-ai	76. Wind.
Hing-ai	Hing-ai	77. Wind.
Hing-ai	Hing-ai	78. Wind.
Hing-ai	Hing-ai	79. Wind.
Hing-ai	Hing-ai	80. Wind.
Hing-ai	Hing-ai	81. Wind.
Hing-ai	Hing-ai	82. Wind.
Hing-ai	Hing-ai	83. Wind.
Hing-ai	Hing-ai	84. Wind.
Hing-ai	Hing-ai	85. Wind.
Hing-ai	Hing-ai	86. Wind.
Hing-ai	Hing-ai	87. Wind.
Hing-ai	Hing-ai	88. Wind.
Hing-ai	Hing-ai	89. Wind.
Hing-ai	Hing-ai	90. Wind.
Hing-ai	Hing-ai	91. Wind.
Hing-ai	Hing-ai	92. Wind.
Hing-ai	Hing-ai	93. Wind.
Hing-ai	Hing-ai	94. Wind.
Hing-ai	Hing-ai	95. Wind.
Hing-ai	Hing-ai	96. Wind.
Hing-ai	Hing-ai	97. Wind.
Hing-ai	Hing-ai	98. Wind.
Hing-ai	Hing-ai	99. Wind.
Hing-ai	Hing-ai	100. Wind.

English.	Chinese (in Sinitic).	Vietnamese (Hán).	French (Sinitic French).
107. Of fathers . . .	Kap-ki kung-pi . . .	Kap-ki ho . . .	Kap-ki ngi mih, or chi . . .
108. To fathers . . .	Kap-ki kung-pi-tung . . .	Kap-ki ho . . .	Kap-ki ngi kung . . .
109. From fathers . . .	Kap-ki kung-pi-tung . . .	Kap-ki ho-tung . . .	Kap-ki ngi kung i-tung . . .
110. A daughter . . .	Kia-chi-ai khat . . .	Chi-pang-m . . .	Kia-chi-ai khat . . .
111. Of a daughter . . .	Kia-chi-ai khat . . .	Chi . . .	Kia-chi-ai khat mih, or chi . . .
112. To a daughter . . .	Kia-chi-ai khat-tung . . .	Chi-pang-m kung . . .	Khat Kia-chi-ai kung . . .
113. From a daughter . . .	Kia-chi-ai khat-tung . . .	Chi . . .	Khat Kia-chi-ai kung i-tung . . .
114. Two daughters . . .	Kia-chi-ai mih . . .	Chi-pang-m-tai . . .	Kia-chi-ai mih . . .
115. Daughters . . .	Kia-chi-ai kung . . .	Chi-pang-m . . .	Kia-chi-ai ngi, or ho . . .
116. Of daughters . . .	Kia-chi-ai kung . . .	Chi-pang-m-tai kung . . .	Kia-chi-ai ngi mih, or chi . . .
117. To daughters . . .	Kia-chi-ai kung-tung . . .	Chi . . .	Kia-chi-ai ngi kung . . .
118. From daughters . . .	Kia-chi-ai kung-tung . . .	Chi . . .	Kia-chi-ai ngi kung i-tung . . .
119. A good man . . .	i-chi-ai pui khat . . .	Khat i-pi . . .	Khat mih i-pi-pi . . .
120. Of a good man . . .	i-chi-ai pui khat . . .	Khat i-pi kung . . .	Khat mih i-pi-pi mih, or chi . . .
121. To a good man . . .	i-chi-ai pui khat-tung . . .	Chi . . .	Khat mih i-pi-pi kung . . .
122. From a good man . . .	i-chi-ai pui khat-tung . . .	Chi . . .	Khat mih i-pi-pi kung i-tung . . .
123. Two good men . . .	i-chi-ai pui mih . . .	Mi i-pi . . .	Mih mih i-pi-pi . . .
124. Good men . . .	i-chi-ai pui kung . . .	i-pi . . .	Mih mih i-pi-pi . . .
125. Of good men . . .	i-chi-ai pui kung . . .	i-pi-tai kung . . .	Mih mih i-pi-pi tai . . .
126. To good men . . .	i-chi-ai pui kung-tung . . .	Chi . . .	Mih mih i-pi-pi kung . . .
127. From good men . . .	i-chi-ai pui kung-tung . . .	Chi . . .	Mih mih i-pi-pi kung i-tung . . .
128. A good woman . . .	i-chi-ai mih khat . . .	Mih i-pi . . .	Khat mih mih i-pi-pi . . .
129. A bad boy . . .	i-chi-ai pui ai-pai-tai khat . . .	Chi-pang-m i-pi . . .	Khat pui-tai mih ai-pai-tai . . .
130. Good women . . .	i-chi-ai mih kung . . .	Mih i-pi . . .	Mih mih i-pi-pi . . .
131. A bad girl . . .	i-chi-ai mih ai-pai-tai . . .	Chi-pang-m i-pi-tai . . .	Khat mih mih mih ai-pai-tai . . .
132. Good . . .	i-chi-ai . . .	i-pi (i-pi-tai) . . .	i-pi-tai . . .
133. Bad . . .	i-chi-ai ai-pai-tai . . .	Khat i-pi . . .	i-pi-tai . . .

Idiom of Canton (Pinyin-Idiom)	Idiom (Pinyin-Idiom)	English
She-ye-yei si	She-ye	107. Of fathers.
She-ye-yei mang	She-ye	108. To fathers.
(She-ye-yei mang yau)	She-ye	109. From fathers.
Chai-yei si	She-yei si	110. A daughter.
Chai-yei	She-ye	111. Of a daughter.
Chai-yei mang	She-ye	112. To a daughter.
(Chai-yei mang yau)	She-ye	113. From a daughter.
Chai-yei si	She-yei si	114. Two daughters.
Chai-yei	She-ye	115. Daughters.
She-ye	She-ye	116. Of daughters.
She-ye	She-ye	117. To daughters.
She-ye	She-ye	118. From daughters.
Yau si	Yau si	119. A good man.
Yau si si	Yau si	120. Of a good man.
Yau si si	Yau si	121. To a good man.
(Yau si si)	Yau si	122. From a good man.
Yau si si	Yau si	123. Two good men.
Yau si si	Yau si	124. Good men.
Yau si si	Yau si	125. Of good men.
Yau si si	Yau si	126. To good men.
Yau si si	Yau si	127. From good men.
She-yei si	She-yei si	128. A good woman.
She-yei si	She-yei si	129. A bad boy.
She-yei si	She-yei si	130. Good women.
She-yei si	She-yei si	131. A bad girl.
She-yei si	She-yei si	132. Good.
She-yei si	She-yei si	133. Better.

English	Siangpik (or Siangpik)	Siang (Siang Siang)	Siang (Siang Siang)
104. Day	Tangp si-ga-ti-ye	Si-ga-ti-ye	Si-ga-ti-ye
105. Day	Si-ga-ti	Si-ga-ti	Si-ga-ti
106. Day	Si-ga-ti	Si-ga-ti	Si-ga-ti
107. Day	Tangp si-ga-ti	Si-ga-ti	Si-ga-ti
108. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
109. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
110. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
111. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
112. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
113. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
114. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
115. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
116. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
117. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
118. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
119. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
120. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
121. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
122. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
123. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
124. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
125. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
126. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
127. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
128. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
129. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
130. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
131. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
132. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
133. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
134. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
135. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
136. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
137. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
138. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
139. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
140. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
141. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
142. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
143. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
144. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
145. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
146. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
147. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
148. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
149. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
150. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
151. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
152. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
153. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
154. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
155. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
156. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
157. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
158. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
159. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti
160. A day	Si-ga-ti	Si-ga-ti	Si-ga-ti

English.	Chinese (at Hongkong).	Wade (Hing 1893).	Colong/Chiao Chiao.
144. They are . . .	A-mai-ho-wai . . .	Hoh-ho-wai . . .	...
145. I am . . .	Kai-ho-wai . . .	Kai-ho-wai . . .	...
146. Thou wast . . .	Hing-mo-wai . . .	Hing-mo-wai . . .	...
147. He was . . .	A-mo-wai . . .	Hoh-mo-wai . . .	...
148. We were . . .	Kai-ho-ho-wai . . .	Kai-ho-ho-wai . . .	...
149. You were . . .	Hing-ho-mo-wai . . .	Hing-ho-mo-wai . . .	...
150. They were . . .	A-mo-ho-wai . . .	Hoh-ho-mo-wai . . .	...
151. He is . . .	Kai-hi . . .	Tai-hi . . .	...
152. He is . . .	Kai-hi . . .	A-ho-ho-hi . . .	...
153. Being . . .	Hing . . .	...	...
154. Having been . . .	...	Hoh-hi . . .	...
155. I may be . . .	Kai-hi-ho-ho-hi . . .	Kai-ho-ho-hi . . .	...
156. I shall be . . .	Kai-ho-ho-hi . . .	Hi-hi-hi . . .	...
157. I should be . . .	Hoh . . .	Hi-hi-hi-hi . . .	...
158. But . . .	A-mo-hi . . .	Hing-hi . . .	...
159. To be . . .	A-mo-ho-hi . . .	Hing-hi-hi . . .	...
160. Being . . .	A-mo-hi . . .	Hing-hi . . .	...
161. Having been . . .	Hing-hi . . .	A-mo-hi . . .	...
162. I feel . . .	Kai-ho-hi . . .	Kai-ho-hi . . .	...
163. They feel . . .	Hing-hi-hi . . .	Hing-hi-hi . . .	...
164. He feels . . .	A-mo-hi . . .	Hoh-hi-hi . . .	...
165. We feel . . .	Kai-ho-hi-hi . . .	Kai-ho-hi-hi . . .	...
166. You feel . . .	Hing-ho-hi-hi . . .	Hing-ho-hi-hi . . .	...
167. They feel . . .	A-mo-ho-hi-hi . . .	Hi-hi-hi-hi . . .	...
168. I feel (Past Time) . . .	Kai-ho-hi-hi . . .	...	...
169. They feel (Past Time) . . .	Hing-ho-hi-hi . . .	...	...
170. He feels (Past Time) . . .	A-mo-hi-hi . . .	...	...

Idiom (English)	Idiom (Pinyin)	English
They are coming.	Hei-ai-tai-ai.	101. They are.
I was.	Hei-ai-tai-tai-tai, or ye-tai.	102. I was.
They went.	—	103. They went.
He was.	—	104. He was.
We went.	—	105. We went.
You went.	—	106. You went.
They went.	—	107. They went.
He.	Hei.	108. He.
You.	Hei.	109. You.
Being.	—	110. Being.
Having been.	Hei-tai.	111. Having been.
I may be.	—	112. I may be.
I shall be.	Hei-ai-tai-tai-tai.	113. I shall be.
I should be.	—	114. I should be.
He.	Hei.	115. He.
You.	Hei.	116. You.
Being.	Hei-tai.	117. Being.
Having been.	Hei-tai.	118. Having been.
I had.	Hei-tai-tai.	119. I had.
They had.	Hei-tai-tai.	120. They had.
He had.	Hei-tai-tai.	121. He had.
We had.	—	122. We had.
You had.	—	123. You had.
They had.	—	124. They had.
I had. (Past Tense).	Hei-tai-tai-tai.	125. I had. (Past Tense).
They had. (Past Tense).	—	126. They had. (Past Tense).
He had. (Past Tense).	—	127. He had. (Past Tense).

English.	Chinese (or Pinyin).	Tiele (Shipin Hsin).	Reading (Kaiser Pinyin).
188. We lost. (Past Tense).	Kai-hsin lo-mo-shi . . .	188. 188	188. 188
189. You lost. (Past Tense).	Pang-hsin an-mo-shi . . .	189. 189	189. 189
190. They lost. (Past Tense).	San-hsin an-mo-shi . . .	190. 190	190. 190
191. I am looking . . .	Kai-hsin lo-mo-shi . . .	Kai-hsin lo-mo-shi . . .	191. 191
192. I was looking . . .	Kai-hsin lo-mo-shi . . .	Kai-hsin lo-mo-shi . . .	192. 192
193. I had looked . . .	Kai-hsin lo-mo-shi . . .	Kai-hsin lo-mo-shi . . .	193. 193
194. I may look . . .	Kai-hsin lo-mo-shi . . .	Kai-hsin lo-mo-shi . . .	194. 194
195. I shall look . . .	Kai-hsin lo-mo-shi . . .	Kai-hsin lo-mo-shi . . .	195. 195
196. Then with look . . .	Pang-hsin an-mo-shi . . .	196. 196	196. 196
197. He will look . . .	San-hsin an-mo-shi . . .	197. 197	197. 197
198. We shall look . . .	Kai-hsin lo-mo-shi . . .	198. 198	198. 198
199. You will look . . .	Pang-hsin an-mo-shi . . .	199. 199	199. 199
200. They will look . . .	San-hsin an-mo-shi . . .	200. 200	200. 200
201. I should look . . .	Kai-hsin lo-mo-shi . . .	Kai-hsin lo-mo-shi . . .	201. 201
202. I am looking . . .	Kai-hsin lo-mo-shi . . .	Kai-hsin lo-mo-shi . . .	202. 202
203. I was looking . . .	Kai-hsin lo-mo-shi . . .	Kai-hsin lo-mo-shi . . .	203. 203
204. I shall be looking . . .	Kai-hsin lo-mo-shi . . .	Kai-hsin lo-mo-shi . . .	204. 204
205. I go . . .	Kai-hsin lo-mo-shi . . .	Kai-hsin lo-mo-shi . . .	205. 205
206. Then go . . .	Pang-hsin an-mo-shi . . .	Pang-hsin an-mo-shi . . .	206. 206
207. He go . . .	San-hsin an-mo-shi . . .	San-hsin an-mo-shi . . .	207. 207
208. We go . . .	Kai-hsin lo-mo-shi . . .	Kai-hsin lo-mo-shi . . .	208. 208
209. You go . . .	Pang-hsin an-mo-shi . . .	Pang-hsin an-mo-shi . . .	209. 209
210. They go . . .	San-hsin an-mo-shi . . .	San-hsin an-mo-shi . . .	210. 210
211. I went . . .	Kai-hsin lo-mo-shi . . .	Kai-hsin lo-mo-shi . . .	211. 211
212. Then went . . .	Pang-hsin an-mo-shi . . .	Pang-hsin an-mo-shi . . .	212. 212
213. He went . . .	San-hsin an-mo-shi . . .	San-hsin an-mo-shi . . .	213. 213
214. We went . . .	Kai-hsin lo-mo-shi . . .	Kai-hsin lo-mo-shi . . .	214. 214

Key of Order (Example).	Key (Example).	English.
.....	188. We lost (First Time).
.....	189. You lost (First Time).
.....	190. They lost (First Time).
Kai-jo ki-shi-tai to-ya	191. I am losing.
Kai-jo ki-shi-tai	Kan-to-ki	192. I was losing.
Kai-jo ki-shi-ta	193. I had lost.
Kai-jo ki-shi-ta-ya	194. I may lose.
Kai-jo shi-ta-ya	Kan-to-ki	195. I shall lose.
.....	196. They will lose.
.....	197. He will lose.
.....	198. We shall lose.
.....	199. You will lose.
.....	200. They will lose.
Kai-jo ki-shi-ta to-ya	201. I should lose.
Kan-to-ki shi-ta	202. I am losing.
Kai-jo shi-ta to-ya	203. I was losing.
.....	204. I shall be losing.
Kai-jo shi-ta-ya	Kan-to-ki	205. I go.
Shi-jo shi-ta	206. They go.
Kan-to-ki	207. He goes.
.....	208. We go.
.....	209. You go.
.....	210. They go.
Kan-to-ki shi-ta to-ya	Kan-to-ki	211. I went.
Shi-jo shi-ta to-ya	212. They went.
Kan-to-ki shi-ta	213. He went.
.....	214. We went.

English.	Chinese (old Manchu).	Manchu (Old Manchu).	Manchu (New Manchu).
115. You went . . .	Shang-ho-an-die-ni . . .	shang-ho-an-die-ni	shang-ho-an-die-ni
116. They went . . .	A-ni-ho-an-die-ni . . .	a-ni-ho-an-die-ni	a-ni-ho-an-die-ni
117. He . . .	Chang . . .	chang	chang
118. She . . .	Chieh . . .	chieh	chieh
119. Once . . .	Chieh-chieh . . .	chieh	chieh
120. What is your name ?	Shen-ni hei han ?	Shang-ni Shang ?	Shen-ni he han ?
121. How old is this house ?	Shen-ni hei han ?	Shen-ni hei han ?	Shen-ni hei han ?
122. How far is it from here to Kailash ?	Shen-ni hei han ?	Shen-ni hei han ?	Shen-ni hei han ?
123. How many men are there in your father's house ?	Shen-ni hei han ?	Shen-ni hei han ?	Shen-ni hei han ?
124. I have visited a long way to-day.	Shen-ni hei han ?	Shen-ni hei han ?	Shen-ni hei han ?
125. The son of my uncle is married to his sister.	Shen-ni hei han ?	Shen-ni hei han ?	Shen-ni hei han ?
126. In the house is a garden of the white lotus.	Shen-ni hei han ?	Shen-ni hei han ?	Shen-ni hei han ?
127. Put the middle upon the back.	Shen-ni hei han ?	Shen-ni hei han ?	Shen-ni hei han ?
128. I have beaten him with many strokes.	Shen-ni hei han ?	Shen-ni hei han ?	Shen-ni hei han ?
129. He is passing cattle on the top of the hill.	Shen-ni hei han ?	Shen-ni hei han ?	Shen-ni hei han ?
130. He is sitting on a horse under that tree.	Shen-ni hei han ?	Shen-ni hei han ?	Shen-ni hei han ?
131. His brother is taller than his sister.	Shen-ni hei han ?	Shen-ni hei han ?	Shen-ni hei han ?
132. The price of this horse is ten taels.	Shen-ni hei han ?	Shen-ni hei han ?	Shen-ni hei han ?
133. My father lives in that small house.	Shen-ni hei han ?	Shen-ni hei han ?	Shen-ni hei han ?
134. How did you go to bed.	Shen-ni hei han ?	Shen-ni hei han ?	Shen-ni hei han ?
135. Take down papers from him.	Shen-ni hei han ?	Shen-ni hei han ?	Shen-ni hei han ?
136. Beat him well and bind him with ropes.	Shen-ni hei han ?	Shen-ni hei han ?	Shen-ni hei han ?
137. Draw water from the well.	Shen-ni hei han ?	Shen-ni hei han ?	Shen-ni hei han ?
138. Walk before me.	Shen-ni hei han ?	Shen-ni hei han ?	Shen-ni hei han ?
139. Whom boy wants to be his son ?	Shen-ni hei han ?	Shen-ni hei han ?	Shen-ni hei han ?
140. From whom did you buy that ?	Shen-ni hei han ?	Shen-ni hei han ?	Shen-ni hei han ?
141. From a shopkeeper of the village.	Shen-ni hei han ?	Shen-ni hei han ?	Shen-ni hei han ?

Word or Phrase (Pinyin)	Word or Phrase (Pinyin)	English
.....	118. You want.
.....	119. They want.
.....	120. On.
.....	121. Among.
.....	122. Come.
.....	123. What is your name?
.....	124. How old is this person?
.....	125. How far is it from here to Kichuan?
.....	126. How many men are there in your father's house?
.....	127. I have walked a long way to-day.
.....	128. The son of my uncle is married to his niece.
.....	129. In the town is thousands of the white horses.
.....	130. For the middle of the last week.
.....	131. I have beaten his son with many stripes.
.....	132. He is going outside on the top of the hill.
.....	133. He is sitting on a horse under that tree.
.....	134. His brother is taller than his sister.
.....	135. The price of this is two rupees and a half.
.....	136. My father lives in that small house.
.....	137. Give this paper to him.
.....	138. Take these papers from him.
.....	139. Send him yellowed leaf like such paper.
.....	140. Draw water from the well.
.....	141. Walk before me.
.....	142. Whose bag must he find you?
.....	143. From where did you buy that?
.....	144. From a shopkeeper of the village.

CENTRAL CHIN SUB-GROUP.

This sub-group comprises the following languages:—

Shanlin or Tashon, spoken by	20,000
Tahow, "	2,000
Lai "	30,000
Lashan "	1,000
Lushai (Lushai or Khyen) spoken by	60,000
Dangpa "	500
Mashin "	500
<hr/>	
Total	107,500
<hr/>	

These languages are closely connected with the northern group, but have still greater affinity to the so-called Old Kuki dialects. The chief point of difference, when compared with Old Kuki, is the negative particle, which is *la* in the Central languages as in Thado, but usually *wa* in Old Kuki. *Shanlin* is the dialect which is most closely connected with Old Kuki.

SHUNKLA OR TASHON.

The tribes generally called Tashon live in the Chin Hills to the south of the country inhabited by the Nyes and the Sohtos. To the west they are bounded by the Lushai Hills and to the south by the Lai. Messrs. Carey and Tuck estimated their number in 1886 at 30,000. Their country is the most thickly populated in the Chin Hills. They include the two powerful communities of Tahow or Tahaw and Whana, which were formerly known as Fala, Fai-to and Fai-to. *Fai* is the Lushai name for the Chins in general, and *to* is the plural suffix. The Tashons call themselves *Shunkla*, and under this name they are also known to the southern tribes. *Shunkla* is the name of a village in the western part of their territory, and they think that their forefathers came out of a rock at *Shunkla*. Later on their capital was transferred to *Khashan*, and the name *Tashon* is the Burmese corruption of this word. Their chief village is now *Faham*, and the northern tribes call them *Faham-oh*, inhabitants of *Faham*. They were constantly at war with the Haksas, and the sons of this latter tribe are supposed to have been the reason for their transferring their capital from *Khashan* to *Faham*. After that time they gradually extended their influence over their neighbours. Messrs. Carey and Tuck remark that the Tashon themselves do not claim one common progenitor. 'They are a community composed of slaves, who have been collected under one family by conquest, or more correctly by slavery.'

The following five divisions of the tribe are distinguished:—

- | | |
|---|-------------------------|
| 1. The <i>Shunkla</i> proper. | 2. The <i>Tawyan</i> . |
| 3. The <i>Tahow</i> , or <i>Tahaw</i> . | 4. The <i>Khashin</i> . |
| 5. The <i>Whana</i> . | |

Of these the *Tahaw* will be dealt with below. The notes on the other clans are taken from Messrs. Carey and Tuck.

The *Shunkla* proper are now all dependent on the *Faham* chiefs and probably all of the same family. Their ancestors lived at *Shunkla* till about four generations ago when

they moved to Khabram. This village was destroyed by the Haks, and the Shangkha then founded Falam, their present capital.

The Tharyans are said to have no connection with the other tribes administered from Falam. They say themselves that they are Thars, an independent tribe to the south of the Haks. They became tributary to Falam by settling down in their territory. After a rebellion they were reduced to perpetual slavery, and they have to carry salt and rice from the plains of Burma to Falam.

We have no information as to the language of the Tharyans. It is probable that it is a southern dialect, different from that of the Shangkha.

The Kwakhsia seem to be a quite different tribe, and were probably left behind by some of the numerous tribes which have wandered north. They are supposed to be half-breeds of Burman and Kuki blood.

The Whans are said to be Lushais who were left behind when the Chins expelled this tribe from the hills. They are said to be identical with the Hsulgans or Hsulgans of the Lushai Hills, who are settled to the south of the Kachins, and extend towards the west as far as Indina, their eastern and southern frontier coinciding with that of the North Lushai Hills. The Shangkha proper are thus the only true representatives of the Tachin tribe. They were discussed in the season 1884-95.

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The chief authority among the Tachins is a council consisting of five chiefs. They do not derive their position from birth, but are chosen by the people. Everyone may become a member of the council, provided that he belongs to the Shangkha tribe.

ZAHAO OR YAHOW.

The Zahao or Yahow are settled in the Chin Hills to the west of the Tachien. The number of their houses is stated to be 1,500. The names Zahao and Yahow are identical, *z* and *y* being interchangeable in most of the surrounding dialects. Colonel Hill states that they are also called Hsehsieh and Luen-yuen, and they were formerly also known as Pao. In the Lushai Hills Zahao is referred to as spoken by about 2,000 individuals in the south and west of Lungrei.

The Zahao of the Chin Hills say that once upon a time the sun laid an egg which a Burmese woman picked up. From it their ancestors were produced. They were constantly at war with their neighbours, but defeated them with the assistance of the Paoan chiefs. To return they agreed to pay tribute to Paoan for ever. They are said to be distinct from the Shunkins.

I have no materials for deciding whether the Zahao of the Lushai Hills speak the same dialect as those in the Chin Hills. The translation of the parable of the Prodigal Son which is printed below, and for which I am indebted to Major J. Shackleton, O.L.S., D.S.O., I.S.O., has come from the Lushai Hills. The word for 'man' used in this specimen is *ai-so*, that is, 'a So-man,' and it is probable that the Zahao, like the Tachien and many of the Northern Chin tribes, call themselves *So*. The following remarks on Zahao grammar are entirely founded on the specimen. They are given with the strictest reserve, the more so because I have not succeeded in getting an intelligible translation prepared in the Lushai Hills. The Lushai clerk charged with the translation was only able to add the meaning of some words in the beginning of the specimen, as far as the words and the forms do not differ from Lushai. I have therefore been under the necessity of supplying most of the translation myself, and this must be borne in mind in using the specimen.

Pronunciation.—Long vowels are not marked in the specimen. But it is probable that final vowels of words and syllables are long, just as they are in Lushai. The signs *ā* and *o* are used for the same sound; thus, *ai-ā* and *ai-o*, man. An *i* after a vowel seems to denote the so-called abrupt tone. Compare Introduction, p. 4. But the writing is inconsistent. Thus, the same words are written *ā* and *i*; *lei* and *le*. The pronunciation of other vowels cannot always be stated with certainty. We find the same words written *ue* and *ui*; *or* and *oi*; *i* and *ei*. Concurrent vowels are sometimes contracted; thus, *pe-ai* or *pe-a*, by the father. A euphonic *u* is inserted between *s* and a following vowel; thus, *da-u-ai*. After *ui* an *u* is inserted before *i* in *ui-u-i*, friend, was. The consonant *h* in *peh*, to give, is sometimes dropped. *N* seems to be interchangeable with *h* in *shā* or *shāh*, completely. The *h* in the latter form marks the abrupt shortening of the vowel. *h* and *ai* seem to be interchangeable; thus, *aeu* and *aiueu*, goods.

Articles.—There are no articles. The numeral *pe-shā*, one, and indefinite pronouns may be used as a kind of indefinite article, while demonstrative pronouns, demonstrative phrases, and relative phrases supply the place of a definite article. Thus, *ai-ai-ai*, a certain man; *a* *ai-ai-ai-ai*, his, i.e., the younger; *ai-ai* *ai-ai-ai-ai*, our young fat very fat, the fatted calf; *a-ai-ai* *ai-ai*, his property that; *ai-ai-ai* *a* *ai-ai*, the very his being time-ai, at the time when he was very fat.

Nouns.—*Gender.*—There is only one suffix used to denote gender in the specimens. This is *pa* in *fo-pa*, child male, son; *u-pa*, older brother. The word *tek*, pig, is combined with the plural pronominal prefix; thus, *tek-is* *as* *ei*, the pigs they ate.

Number.—There are two numbers, the singular and the plural. The plural is not marked when it appears from the context. The suffix of the plural seems to be *le*; thus, *tsai-le*, servants; *tsai-lei-le-i-akwa*, my friends with. The *le* is sometimes added; thus *tsai-lei-fo-le-tia*, home-courtyard; *tsang-tsi-le-tia*, finger-rings.

Case.—The *Nominative*, the *Accusative*, and the *Dative* are not distinguished by suffixes. The *Genitive* is denoted by putting the stem, without any suffix, before the governing word; thus, *tsu* *tsu* *tsai*-*tsing*; property of my sons. But usually the suffix *i* is added; thus, *tsu* *tsai* *tsu*, the sky's man, the man of the sky. The same suffix is also used in *tsai*. *i* is also added to nouns before postpositions, such as *akwa*-*a*, with, to; *akwa*-*a*, on account of; *tsang*-*a*, for the sake of, these postpositions being originally substantives; thus, *u-pai* *akwa*, his father to; *a-tsai* *akwa*, blessing on account of, because he saw; *akwa* *tsang*, for his sake. The genitive relation may also be indicated by apposition. Thus, *tsu* *tsai* *tsu* *tsu* *tsai* *tsu*, my name your son-of hearing, to hear the name of your son. The *i* added to *fo-pa* before the infinitive *tsu*, to hear, also shows the close connection between the verbal noun and ordinary substantives.

The suffix *tsu*, denoting the agent, is added to the noun when it is the subject of a transitive verb. Thus, *tsu* *tsai* *tsu* *ei*, the pigs they ate. It is dropped, however, in the first clause before *tsu*, had, where the singular pronominal prefix *a* shows that the subject is the noun *tsu*-*tsu*, a man, and not *fo-pa* *pa*-*tsai*, two sons.

Other relations are indicated by means of postpositions such as *a*, *tsu*, *tsu* *tsu*, or *a*, *tsu*, *tsu*; *akwa*-*a* and *akwa*-*i*, with, to; *tsang*-*a*, for the sake of; *akwa*-*a*, on account of; *tsu*-*tsu*, before, against, etc. The suffixes *a* and *tsu* or *i* form locative and adverbial expressions; thus *tsu*-*tsu*, hands-on; *tsu* *tsu* *tsu*, joy great-ly, joyfully; *tsu*-*tsu*-*i*, far very.

Adjectives.—Adjectives follow the noun they qualify, and case suffixes are added to them and not to the qualified noun. Thus, *tsu*-*tsu* *tsu* *tsu* *tsu*, country far very-ly. The suffix of the comparative is *akwa*; thus, *akwa*-*tsu* *tsu*, young more. An absolute superlative is formed by the addition of *tsu*, most. Thus, *tsu* *tsu* *tsu*, best.

Numerals.—The only numerals occurring in the specimens are *pa*-*tsai*, one, and *pa*-*tsai*, two. Both are only used to qualify human beings, and *pa* is the generic prefix. They follow the noun they qualify.

Pronouns.—The specimens contain the following Personal pronouns:—
Singular,—

<i>tsu</i> , <i>tsu</i> , I.	<i>tsang</i> - <i>tsu</i> , <i>tsu</i> , thou.	<i>akwa</i> , <i>tsu</i> , <i>a</i> , he.
<i>tsu</i> , <i>my</i> .	<i>tsu</i> , <i>thy</i> .	<i>a</i> , <i>him</i> .
<i>tsu</i> - <i>tsu</i> , <i>mine</i> .	<i>tsu</i> , <i>thine</i> .	

Plural,—

<i>tsu</i> , <i>us</i> .	<i>tsu</i> , <i>they</i> .
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The forms *tsu*, I, *tsu*, *us*; *tsu*, *thou*; *a*, *he*, *us*, *they*, are used as pronominal prefixes with verbs. See below. The suffix *i* may be added in the genitive; thus, *tsang*-*tsu*-*i* *tsu*-*tsu*, thy eye-sight-ly. Compare Nouns, above.

The following Demonstrative pronouns occur; *tsu*, and *tsu* — *tsu*, this; *tsu*, and *tsu* — *tsu*, and *tsu* — *tsu*, that; *tsu*, that.

There is no Relative pronoun. The demonstrative pronouns are used in a kind of correlative; thus, *siang-mat* *lôa* *sat-in* *an* *si* *lôa*, whatever food the pigs they ate, that; *sat* *an* *lôa* *sat* *lôa*, now young but very that. Relative clauses are also formed by means of participles and verbal nouns. Thus, *lôa* *sat-t* *si* *an* *sat-a*, for very he being time-at; *an* *fo-pa* *an* *sat* *an* *si* *lôa* *sat-a*, they saw thy property ate-all-who. In the last instance *si* *lôa* *sat-a* is the noun of agency.

An Interrogative pronoun is *siang-lôa*, what, in *an* *siang-lôa* *sat-lôa*, that what may it be?

The following Indefinite pronouns occur:—

sat-mat, a certain; *siang-mat*, whatever; *siang-lôa*, some; *an-mat*, anyone; *siang-mat*, anything. Thus, *sat-mat* *sat-a* *sat-mat*, man with a-certain, with a certain man; *an-mat* *in* *siang-mat* *an* *sat-lôa* *sat-a*, anybody anything they gave not.

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes. The following occur: *si*, I, *lôa*, we; *an*, and *si* there; *a*, he, *th*, *an*, they. After *an-mat*, anyone, the plural prefix is used; thus, *an-mat* *an* *sat-lôa* *sat-a*, anyone they gave not. Pronominal prefixes are usually dropped before the imperative, and when the subject is an interrogative pronoun.

The suffix *si*, probably a verb substantive, is commonly added to the various tenses of the verb. Such forms may be considered as conjunctive participles and are used in most places except where there is a full stop. Instances are given below.

The root *siang* is freely used to denote present and past tenses. Thus, *a* *lôa*, it good in; *a* *sat*, he had. The suffixes *si*, *th*, and *sat*, all various forms of the verb substantive, may be added; thus, *a* *si* *si*, he said; *a* *sat* *si*, he is; *an* *sat-lôa* *sat-a*, they gave not. After *si* the suffix *sat* is added in *an* *sat-lôa* *sat-lôa*, I am not. This *sat* is perhaps identical with the suffix of the past tense.

The suffixes of *Present* tense are *si* or *sat* and *si*; thus, *a* *fo-sat*, he went; *sat-lôa* *sat-lôa*, I aimed; *an* *an-siang-si*, they to-be-began. The suffix *si* seems also to be used in the present tense in order to denote an established fact. Thus, *sat* *sat-lôa* *sat-lôa*, worthy I am not indeed. See above. A kind of *Perfect* is effected by the addition of the verb substantive to the principal verb. Thus, *a* *sat-siang* *a* *sat-lôa*, he came alive it is, he has come alive again.

The suffix of the *Future* is *sat*; thus, *an* *sat-lôa*, I will arise; *he* *si* *sat*, I will say. This tense is also used in interrogative sentences to denote what might be, just like the German future. Thus, *an* *siang* *an* *sat-lôa*, that, what is it? Compare the suffix *si* which denotes the present and past tenses in Spanish, Italian, Polish, etc. Another suffix of the future seems to be *si* in *si* *sat-siang*, let us make merry. See Imperative, below.

The suffix of the *Imperative* is *si*, *th*, or *a*; thus, *pa-si*, give; *sat-lôa*, kill you. A first person plural occurs in *si* *sat-siang*, let us make merry.

The root *siang* is also used as an *Adjective* or *verbal noun*. Thus *si-pa* *a* *sat-lôa* *sat-lôa*, to eat-to-kill he wished-much. This form is used as a substantive governing a genitive; thus, *an* *siang* *si* *an* *fo-pa* *sat* *sat*, my name this thy name bearing worthy, worthy to the bearing of my name of your son. Words such as *sat-lôa*, when; *sat-a*, at the time, when, etc., may be added. Thus, *an* *sat-a* *a* *sat-lôa*, for very he being

time-it; *shu-dai-u* a what man-a, surely his seeing on-account-of. These instances show how little our usual grammatical categories suit these languages.

The *Infinitive of purpose* seems to be formed by the suffix *ding* or *ding-in*; thus, *roh rai-it's pe-ding-in*, in order to give the pigs food; *ai-ding*, for eating, food. *Ding* means 'suitable, fitting' in Lai. It also occurs in *shu-dai-shu-ding*, in order to make merry. *Lai*, to rejoice; *sh*, perhaps corresponding to the Lai suffix *sh* which is used to form gerunds (thus *Lai ding-sh*, for drinking). *Nid* is used in Lai to form compound nouns (thus, *sh-sh*, something for killing, poison). The meaning of *shu-dai-shu-ding*, therefore, is perhaps 'in order to have something for rejoicing.' The Lai suffix *sh* is also used to form participles, and this use seems also to be found in Kaho, in *sh-sh-shu-shu-shu*, I being-goneing food-not. Compare the suffix *ai* which forms verbal nouns in Hailan, Langsoy, Miao, etc.

A *Participle used instead of the first of two connected imperatives* is formed by adding the suffix *sh*, to which a pronominal element seems to be prefixed. Only one instance occurs, where the pronominal element is *a*, denoting the second person plural. Thus, *shu-sh-a-sh*, here bringing you. The pronominal element of the third person singular is perhaps *sh* or *ai*, in *sh-sh-sh-sh*, nevertheless, let being-even-that.

Conjunctive participles seem to be formed by adding the suffix *ai*; thus *sh-sh-sh-sh* *ai-shu-shu* a *fo-dai*, he having eaten his father to be went. This suffix may be added to all tenses. See above. The suffix *sh* in *sh-sh-sh-sh-sh*, worthy I-being-gone, since I am not worthy, seems to be used in a similar way. Compare Verbal nouns, above.

The suffix of the *Adverbial participle* is the locative suffix *in*; thus, *shu-shu-in* a *shu-shu-in*, work doing he went and stayed.

A *Noun of Agency* is formed by means of the suffix *sh*; thus, *sh-sh-sh-sh*, a commoner. See Relative pronouns, above.

There is no *Present tense*. *Kan shu-sh-sh-sh-sh*, by us seen again he is, means literally 'we saw him again it is.'

Compound verbs are formed by means of prefixes or by suffixing other words. The following prefixes occur:—

Shu, signifying motion upwards or towards; *roh*, signifying motion away and towards; *ai*, signifying motion from. Thus *shu-sh*, go and bring; *roh-shu*, to get sight of; *ai-roh*, go and tell. *Conjunctives* are formed by suffixing *shu* or *sh*; thus, *sh-sh-shu*, to cause to kill; *sh-sh-sh*, to cause to wear, to put on. The word *shu*, to kill, is itself a conjunctive to *sh*, to die. The suffix seems to be *ai* or *sh*. Compare Aimé *shu*, *shu* *shu*, to kill. A similar form is *sh-sh*, to send, from *sh*, to go. *Reduplications* are formed by adding *shu*; thus *sh-sh-shu*, to wish to arise. Other words suffixed in order to form compound verbs are: *shu-shu*, much, highly; *shu*, again; *shu-shu-shu*, certainly, surely; *shu-shu-shu*; *shu*, again; *shu*, very; *shu-shu*, to begin; *shu* and *shu*, also; *shu*, to be absent, etc. Two verbs may, of course, be combined in order to modify the meaning. Thus, *shu-shu*, to come down; *shu-shu*, to arrive; *shu-shu-shu*, to come home, etc.

The *Negative particle* is *sh*, or *sh-sh*; thus, *sh-sh-sh-sh-sh-sh*, he-to-enter wished not; *sh-sh-sh-sh-sh-sh*, they gave not.

The *Interrogative particle* is *sh*; thus, *sh-sh-sh-sh*, is-it not? Compare also the use of *sh* in the formation of infinitive pronouns; thus, *sh-shu*, a certain. Compare Latin *analogus*.

To this total must be added the about 1,000 Laos in the English subdivision, and the Thakins, Kapis, and the other southern villages belonging to the Laos.

It is probable that different dialects are spoken among these tribes, but we are unable to make any definite statement. A full list of authorities has been given under the *Introductory remarks on China*, above. Here I shall only mention the following books which give a fuller account of the Laos:—

- MASON, D. J. C., *Hand-book of the Laotian or Siamite Dialect of the Chien Languages*. Bangkok, 1904. Reviewed by B. H. H. in the *Indian Antiquary*, Vol. xvi, 1904, pp. 169 and 2.
- SMITH, BEAMAN B., and E. H. TUCKER, *The Chien Dialect: A History of the People, now dwelling with them, their Customs and Manners, and a Grammar of their Country*. Vol. I, Bangkok, 1904. *History of the Laos* on pp. 165 and 2.
- SMITH, BEAMAN-BEAMAN, & G. H., *A Practical Hand-book of the Language of the Laos as spoken by the Laotian and other allied Tribes of the Chien (Laos) (formerly the Siamite Dialect)*. Bangkok, 1907. Contains a short grammar; a complete English-Lao and Lao-English Dictionary; a list of names; and numerous notes on the people and their customs.
- SMITH, J. BEAMAN, assisted by J. P. HARRISON, *Grammars of Upper Burma and the Shan States*. Part I, Vol. I, Bangkok, 1902. *Notes on the Laos* on pp. 459 and 5; *Laos and Siamite vocabularies* on pp. 659 and 2.

I am indebted to Major A. G. B. Newland, I.M.S., for the translation of the *Parable of the Prodigal Son* in the dialect of Haka, printed below. The list of words has been compiled from Major Newland's *Hand-book*, which is also the foundation of the remarks on Lao grammar. The *Hand-book* itself must be consulted for further particulars. A list of words in the Shwathi dialect of Ganaw, which is closely connected with Lao, has been reprinted from the *Upper Burma Gazetteer*. It is contributed by Captain F. H. Elliott.

Pronunciation.—The system of transliteration used by Major Newland has been altered as follows, to bring it into line with that adopted for the survey. Instead of his *ä* (the *a* in 'age') I have given *a*, instead of his *u* (the *u* in 'fan') I have given *u*; instead of his *ä* (the *a* in 'dake') I have given *pa*; instead of his *e* (the *e* in 'cane') I have given *i*; instead of his *au* (the *au* in 'can') I have given *ä*; instead of his *au* (the *au* in 'law') I have given *au*. He seems to use the sign *ä* (the *a* in 'fall') for the long as well as the short *a*. I have written *ä* throughout because I have no materials for distinguishing between the short and the long words. Major Newland seems to use *ar* for the sound *ä* in the prefix *pa* which is used before numerals. Mr. Macmillan writes *a*, and I have written *ä*. It seems to be the *au* in Lao, as we know it to be in Southern China, that the pronunciation of vowels is not distinct. More especially, vowels which have lost their accentuation are apparently reduced to an indistinct sound, which I have denoted by a small *h* above the vowel; thus, *ä^h-pa*, my father. When a suffix beginning with a vowel is added to a word ending in a vowel, a euphonic *p* may be inserted between them; thus, *ka^h-pa^h-p^h-ä*, my great-*ä*, far off. With regard to consonants Lao has both *f* and *v*, and also *h* (the *h* in 'thin'), which are all wanting in Southern China. Lao and Southern China have *h* where Lushai and connected languages have *f*. The consonant *p* seems to be foreign to Lao; it is in Lushai and connected languages. Aspirated letters are very common in Lao; thus, *ä^h, a^h, k^h, t^h, t^h, p^h, ä^h, m^h, n^h, r^h, and w^h*. It is odd to have occasionally a soft sound, Major Newland transliterates this sound as *r^h*. I have given *p^h*. Final consonants are often very faintly pronounced, or modified; thus, *ä^hä^h*, properly, for *ä^hä^h*; *m^h*, softened, for *m^h*, etc. This indicates

pronunciation has been indicated by *adot* under the consonant. Thus, *shid*, a servant. A dual vowel is often doubled before a suffix beginning with a vowel; *o-shid-shi*, for *o-shid*, eating fat. In the same way the initial *i* of a suffix or postposition is doubled after a word ending in a vowel; thus, *he, ever, but dala, never*; *a, his, but asuna, he*.

Prefixes and Suffixes.—There are several prefixes and suffixes used in the formation of words. Many of them will be found under nouns and verbs below. Others are at the same time in use as independent words. Thus,—the suffix *ash*, which forms nouns from verbs; *e.g.*, *li-ash*, poison, from *li*, to die; *sh-ash*, bed, from *sh*, to sleep. *Kat* is also used as a postposition with the meaning 'by way of,' 'for the purpose of'; *e.g.*, *ay-gat ashli*, by the way of shaft, is just. *Kat-in* is also the sign of comparison; thus, *ay-pa-ay ashli-in* means a slow days, then then *li-sh*, thy direction from, compared with thee; *he high more, he is higher than thou*.

A very common prefix is *a*. It is used to form nouns from verbs and to form adjectives. Thus, *a-sh*, rough (*sh*, to cough); *a-shig*, skining. This *a* is probably identical with the Burman prefix *a*. In most cases, however, the prefix *a* is the possessive pronoun or pronominal prefix of the third person singular. This is clearly the case when verbs are derived from compound nouns by inserting *a* between the two components. Thus, *sh-shi*, liver-opening, anger; *sh-shi a shi*, my liver is open, I get angry.

Articles.—There are no articles. The numeral *pa-shi*, one, is used as an indefinite article, and pronominal prefixes, demonstrative pronouns, and relative clauses supply the place of a definite article.

Nouns.—Gender is only apparent in the case of animate beings. It is sometimes distinguished by using different words; thus, *pa*, father; *ai*, mother; *pa*, grandfather; *gi*, grandmother. *Pa* and *ai* are the commonest words used to distinguish gender. Thus, *pa shi*, male being young, boy; *ai shi*, female being young, girl. In most cases *pa* and *ai* are used as suffixes. Thus, *ay-pa*, human being male, man; *ai-ai*, woman; *ay-shig pa*, a gander; *ai-shig-ai*, a goose. In the case of animals there are besides several other suffixes. Thus, *ai*, male, and *gi*, female; *e.g.*, *sh-shi ai*, a male deer; *sh-shi gi*, a female deer; *sh*, male, and *gi*, female; *e.g.*, *ay-shi* and *ay-shi shig*, a cock; *ay-gi*, a hen; *ay*, male, and *gi*, female; *e.g.*, *ay-shi*, a pig; *ay-gi*, a cow; *sh-shi*, male, and *gi*, female; *e.g.*, *sh-shi shi*, a dog; *sh-shi gi*, a bitch; perhaps also *shig*, male, and *shig*, female; *e.g.*, *sh-shig*, a male milker; *sh-shig gi*, a female milker.

Number is not marked when it appears from the context; thus, *ay-gi ai*, two horses. In the specimen, however, we find *sh-pa-ay-pa* *pa-ai*, some two. When it is necessary to denote the plural some word meaning 'great,' 'many,' 'multitude,' is added. Major Newbold mentions the following:—*pa*, great; *shin*, plenty; and *ay-shi*, which I identify with *ashli* *ay-shi*, a herd, a flock. Thus, *sh-shi pa*, *sh-shi pa*; *ay shin*, people many; *sh-shi* *ay-shi*, many. We may add *sh-shi-ai*, goods-and-more, goods; compare *sh-shi-ai*, *sh-shi-ay-shi*, property.

Case.—The *Nominative* and the *Accusative* do not take any suffix. The subject of a transitive verb is distinguished by adding the suffix *ai*, denoting the agent; thus, *ay-pa ai* means *ay*, his father like he saw. Sometimes this suffix is dropped. Thus, *ay-pa ai shi*, his father he said. The verb *ay-gi*, to have got, to possess, seems to be used as an intransitive verb. The *Genitive* is expressed by simply putting the governed before the

The next alone is also used as a *comparative participle*; thus, *tsi* has *peh-lo*, *div'ing* one gives; *tsi-gue* *tsi* *tsi-lo-lo*, breakfast *en-ter-dur'ing* I-*come-will*, I will eat my breakfast and *come*; *tsi-gue-lo* *tsi-pa* alone *tsi-lo-lo*, I *bring* my-*clothes* to I-*go-will*. The suffix *pa* is used in a similar way; thus, *tsi-lo-pa* *tsi-ma*, having *come* up I *am*.

The next alone, or with the suffixes *ma*, and in *past-time* *ai-hi*, is used as a *Relative participle*. See *Relative pronouns*, above.

Noun of agency.—The following suffixes occur:—*go*, *tsi*, and *tsim*; thus, *tsung-chih-pa*, horse-riding-man, a rider; *tsi-tip-tsi*, he who shoots the enemy, a soldier; *tsi-shih-tsim*, house-to-make-*able*, a builder, a carpenter. The suffix *pa* is identical with the Tibetan article *pa*.

There is no *Passive voice*. Instead of 'I was struck by him,' we must say 'he struck me,' *tsung-ma-ai* *tsi-lo-lo*; thus, *tsung-ma-ai* *tsi-chia*, he-*put* my-*saying* book place, I was told by you; *tsung-ma-ai* *tsi-tsi* *tsi-lo-lo* *tsi*, by him his liver it opened, he opened his liver, got angry.

Compound verbs are freely formed. In many cases compound nouns are changed into verbs by inserting an *a* between the two components. Thus, *tsung-~~open~~*, vanity, pride; *tsi-~~deep~~-a-gue*, I am haughty, *ai*, my mind it becomes big. There are no free compound verbs. Such are formed by means of prefixes and by adding other words modifying the sense. The prefix *tsi* seems to mean motion towards. It is often used with the imperative; thus, *tsi-chia*, go and tell; *tsi-tsi*, take it. The prefix *tsi* is often used with the future; thus, *tsi* *tsi-pai-lo*, I will give you; *tsi* *tsi-tsi*, let us eat. But it also occurs with other terms; thus, *tsi* *tsi-tsi-tsi*, they made merry; *ai-tsi* *tsi-ma*, he said to himself. It seems to have a reflexive force; compare *tsi-tsi* *tsi*. *Tsi* seems to mean motion towards; thus, *tsi-pa*, to bring. It is often prefixed to the imperative. Thus, *tsi-tsi*, go; *tsi-tsi-tsi*, tell (bring); *ai*, *tsi*, and so seems to be prefixed in order to add emphasis to the verb; thus, *tsi* *tsi* *tsi* *tsi-tsi-tsi-tsi*, have you eaten up your food; *tsi-tsi*, go; *ai-tsi-tsi-tsi*, he has drunk it up. *Tsi* or *ai-tsi* is also said to express emphasis. As a verb *tsung* means 'to go,' 'to depart.' And as a prefix it therefore perhaps means motion. Thus, *tsi-tsi-tsi-tsi-tsi-tsi*, I will go and tell him quickly; *tsi-pa*, give; *tsi-pa*, go and bring.

A great number of words are added to verbs in order to form compounds with a modified meaning. *Tsi-mung*, which is sometimes replaced by *tsung*, has the meaning 'to be about'; thus, *tsi-tsi-tsi-mung-ai*, I am about to die; *ai-pai-tsi*, he was about to rush, he drove near (the house). *Tsi* means 'to finish,' 'to complete'; thus, *ai-tsi-tsi-tsi-tsi-tsi-tsi*, his property he-to-waste-finished, he wasted his property away. *Tsi* means 'worthy'; 'dear'; thus, *ai-tsi-tsi-tsi-tsi*, it will not be worthy to take place, it will not be fit. *Tsi* means 'also'; *ai-tsi-tsi*, it remains also. *Tsi* seems to have very different meanings. As a separate word it is said to mean 'to be able'; 'to grow,' 'to spring up'; 'a place'; and 'very,' 'exceedingly.' As the last part of a compound it often means 'to be able'; thus, *tsi-tsi-tsi-tsi*, I will be able to go. In the same sense we also find *tsim* and addition added. In most cases it seems only to give emphasis; thus, *ai-tsi-tsi*, it is good; *ai-tsi-tsi*, he gathered; *ai-tsi-tsi*, he is sitting; *ai-tsi-tsi-tsi*, he kissed him; *tsi-tsi-tsi*, please drink, etc. With *tsi* prefixed it denotes continuation of action; *ai-tsi-tsi-tsi*, he continued continually; *tsi-tsi-tsi-tsi-tsi-tsi*, thy work I used to do. Together with the interrogative *tsi*, he is used as a suffix meaning 'why.' Thus, *ai-tsi-tsi-tsi*, why, he has gone;

a-to-to-do-to, why, it is good. *Poh*, to give, and *yoai* are sometimes added, apparently only in order to add emphasis. *Pa*, together, implies collective action. *Si* means 'more' 'yet.' *Rae*, to believe, is added to show that the action of the verb only takes place in the imagination of the speaker; thus, *a-yo-rue P-toh*, 'he is dead' I said; (but he was not dead). *Tae* means 'again'; thus, *a-sing-tae*, he is alive again. *Tae* is the connective suffix; thus, *a-to-tae*, he ceased to go, he went. *Tae* or *thai*, to abandon; to leave behind, is used as a suffix of past time; thus, *hai a-to-thai-thai-mud*, have you spoken about it? *Tae* means 'previously'; *ai*, also, etc.

The **Negative particle** is *to*; thus, *a-pai-to*, he gave not. The negative particle *tho*, which is used with the imperative (see above), also occurs with other tenses; thus, *ai, ayo-pai-tho*, I do not recognize this.

The **Interrogative particles** are *no* or *na*, *oh*, *a*, *do-ro*, and *ma-to*. Thus, *a-sing-mud*, have you arrived? *a-to-sing-oh*, do you want it? *sing-na-no a-to a-toh*, is your head (hair) always (sing-na) itching? etc.

Adjectives are freely used as verbs; thus, *a-to-sing*, it is good; *no-tho*, don't approach. Verbs are sometimes formed from nouns by adding *th*. Thus, *th*, child; *th-th*, to breed; *no*, husband; *no-th*, to marry a husband. Such words are in reality a kind of causatives. The final *th* is derived from a *t*; compare *thi*, to die; *thit*, to kill.

Order of words.—The usual order of words is subject, direct object, indirect object, verb.

A-pu-ah a-ma hē m-thi', 'K'-da-pa nang-ma nang-ma hma shom
His father-by him to he-will, 'K'-pa then ever me with
 m-thi'-ko; hma h'-apē thā-lē-ah a-th'-thi-in nang thā-lē-ah a-thi'-do;
then-will; I he-then things all thy things they-are-also;
 hui-in-ha-nga ha-in-ha-nga a-th'-ha-da-ha' (or a-thi'-ding'-ah),
we-stand-by-shall we-stand-shall it-must-be (or it-must-rip);
 ki-ki nang-ma ma, ma-m a-thi'-mang'-i, a-thi a-thi-p-tha;
this thy brother, formerly he-died, now he-is-also-again;
 m-kia'-mang'-i, m-thi'-thi.
he-died now, he-returned-again.'

LAKHER DIALECT.

The Lakher dialect is spoken by about 1,000 individuals, living in 300 houses to the north of the Hise Mountains in the Langkai sub-division of the South Lushai Hills. Their customs are distinct, and it is not thought probable that their language will die out. According to Mr. Dyke-Brockman they call themselves Thengai. They are an offshoot of the Thantlang wife of Lai. This tribe occupies the Chin Hills to the north and west of the Thakins. Their number in the Chin Hills was estimated at about 5,000 by Messrs. Carey and Tuck. Some inhabitants of the Thantlang villages on the frontier between the Lushai and the Chin Hills are Lushai. There has been a good deal of intermarriage, and there are many half-breeds. These all claim to be Lai. The Lakher are said to be called *Kao* by the Chin. *Kao* is probably the same as *So* or *Yo*, a name which is used to denote most of the tribes in the Hills.

The Thantlangs were first known on the Arakan and Chittagong Frontiers where they were called *Shandao*. It is not, however, certain whether all the tribes called so were Thantlangs. Captain Lewis calls them *Shandao* or *Lakheyo* Poy. His vocabulary seems to be taken from a dialect which in all essentials is identical with that which Major Hedges has used for his list of words in *Shandao*. The materials are, however, insufficient for a definite decision. The negative particle seems to be *wa* which may be compared with the *Sho* *u*. The suffix of the Imperative seems to be *ai* or *ai*, which seems to correspond to *Shyin* *ai* and perhaps to *Lai* *shin*. The numerals mainly correspond to those usual in Lai, but also sometimes to the forms occurring in *Sho* and *Khard*. It is probable, though it cannot as yet be proved, that the two vocabularies represent one or more dialects intermediate between Lai and *Sho*. This would agree with the position assigned to the tribes, north-west and east of the Hise Mountains, i.e., the country occupied by the Thantlangs and Hshas. We are unable to state whether the language spoken by the Lakher in the Lushai Hills is the same, though we might infer that it is so from the fact that Captain Lewis states that the *Shandao* are also called Lakheyo. The name *Hsa-ma* given by Captain Tuckell is perhaps the same as *Kao*, see above. Colonel Ellis states that the Lakher or Longkang also came originally from Thantlang.

The authorities dealing with these tribes are given below. But it must be remembered that it is uncertain whether they have anything to do with the Lakher of the Lushai Hills.

FERGUS, GERT. S. B.,—*Notes on the Hsa-ma or "Shandao," a tribe inhabiting the hills North of Arakan. Journal of the Asiatic Society of Bengal*, Vol. xvi, 1858, pp. 527 and 8.

LEWIS, CAPT. T. H.,—*The Hill Tribes of Chittagong and the Shandao thereby with Comparative Vocabulary of the Hill Tribes*, Calcutta, 1859. Account of the *Shandao* on pp. 113, and 2. *Shandao* vocabulary on pp. 147 and 2.

STAMMERS, E. R.,—*The British Burma Gazetteer*, Vol. i, Rangoon, 1880. Note on the *Shandao* on pp. 132 and 3.

HEDGES, MAJOR W. HERBERT,—*The Hill Tribes of Arakan*, Rangoon, 1881. Notes on the *Shandao* or *Poy* on pp. 54 and 45. *Shandao* vocabulary, Appendix pp. 31, and 2.

CHATTERJEE, GERT. S. B.,—*Handbook of the Eastern Country . . . compiled on the Intelligence Branch, 1859. Contains a Shandao vocabulary.*

ELLIS, CAPTAIN E. R.,—*Intelligence Report on the Chin-Lushai Country*, Rangoon, 1859. Note on the name *Shandao* on p. 23; on the Lakher or Longkang also on p. 24.

CAREY, STAMMERS, R., and E. S. TUCK,—*The Chin Hills: A History of the People, and Description of them, their Customs and Manners, and a Gazetteer of their Country*. Vol. i, Rangoon, 1858. Account of the Thantlangs on pp. 160 and 1.

LUREI OF DULLEN

The Lushai Hills have been the scene of various migrations, new tribes at different times pushing the former inhabitants westwards and northwards. The Lushais, who are now the prevailing race throughout the hills, came, according to Mr. Davis, to have begun to move forward from the south-east about the year 1810. Between 1840 and 1860 they obtained final and complete possession of the North Lushai Hills, having pushed the former possessors, the Thildes, before them into Cachar. In 1849 they made a raid on a Thildie village in Cachar, and for the first time came in contact with us. After several raids on our territory and occasional expeditions against them on our part, we, in the beginning of 1859, took confirmed possession of the North Lushai Hills, and in May 1860 a political officer was appointed to control our relations with the Lushais, with his head quarters at Aijal. The North Lushai Hills were constituted as a British District on and from the 1st April 1861.

Regarding the various tribes who speak some form or other of English, I am indebted to Major J. Blackmore, C.I.E., B.S.O., I.S.O., for the following information:—

² Located in one way of spelling the word; the proper way to spell the word, in so to represent the actual sound, as spoken by the people, is *Isant*. The term and name a number of families, among which are the following: *Isin, Thangsin, Bivang, Jangsin, Babin, Pailin, Pailin, Hoxan, Chantolin, Gwangsin, Changsin, Gwangsin, Kungsin, Hwangsin* [Hwang]. (The *Hwangsin* are the tribe spoken of by the Chín. Hsin also as *Wansin*.) There are probably other families that claim to be from *Isant*. The term *Isin* is also applied to these families and the language spoken by all these families is known as *Isant* or *Isin*. These families have migrated and broken up all other communities which formerly had separate villages in the hills. So completely has this been done that when we traversed the hills, nearly every village was ruled by a chief of one of the following families, *sin, Isin, Thangsin, Pailin*. Of these, the *Isin* was by far the most numerous; it had to-day, the number of houses to village as ruled by *Isin* is insignificant. The *Isin* having conquered the other clans and absorbed them, it is natural that the *Isant* language has come to be the language of the far the greater number of people in the hills west of the Tsen-Ling-shan line.

*The people who inhabit this area and who are not Eskimo may be divided into (a) those captured and absorbed by the Eskimo, (b) immigrants from the Chin Hsia, who have come across the Tien Shan, and (c) those who have been driven by force of circumstances, (a) the Finns.

Many of the languages of the Americas are still spoken, but many are dying out. Some of the most widely spoken are Spanish, Portuguese, and French. In the United States, Spanish is the second most spoken language. In Brazil, Portuguese is the official language. In France, French is the official language. In the Caribbean, Spanish, Portuguese, and French are all spoken. In the Amazon, many indigenous languages are still spoken, but many are dying out. In the Andes, many indigenous languages are still spoken, but many are dying out. In the Pacific, many indigenous languages are still spoken, but many are dying out. In the Arctic, many indigenous languages are still spoken, but many are dying out. In the Antarctic, no languages are spoken.

(14) Amongst them are the *Lobos*, more properly *Kabos*, in the northern hills and the *Lishos* and other kindred from around *Ukita* in the southern hills. These people speak their own languages, and if their program had not been created by us they would have made an effort to drive out the *Lashis*. Their customs and languages differ from those of the *Lashis* in many particulars.

¹(c) The Fozas are a very small family, the first Fozal to be considered a chieftain, was the grandfather of the current Fozal chieftain, of whom there are only seven.

¹ It must be clearly understood that there are no tribes as we understand the term. It is better to think of the various tribes as the Spanish and the Tanguts. They are not tribes, as it were, but are people living in these mountainous lands (Shan) of Tanguts, whereas Hsiao, Tanguts, etc., are merely only the names of individual families to which the tribes belonged; the villages ruled by these chiefs being indicated by representatives of many different families. There has succeeded in tracing and the pedigree of the Hsiao who are also called Tanguts, through 18 generations back to Tangutsu, the founder of the family and grand-children of Hsiao, whereas the family took their name.

To this may be added the following statement taken from Mr. Davis' *Geology of the North Lush Hills* :—

¹⁰The term *lashed*, though known to the people living in the Lashed Hills, is not, however, used in the general sense in which we are accustomed to employ it, and is really used as a name for only one of the many

clans or septa who speak what is known among the people themselves as the 'Dukha Tong' or 'Dukha language'. . . . The general term that includes all inhabitants of the North Lushai Hills, except Pohn, is 'Miao' or 'Miaos', of which the principal sub-divisions are as follows:—

(1) Dukha, or Lushai.	(2) Miao.	(3) Dukha.	(4) Pohn.
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* These again are subdivided into many castes or clans; thus, of the Dukha or Lushai the principal clans are,—

(1) Pohn.	(2) Chang khaw.
(3) Miao or Thingon.	(4) Pindawin.

* The first three of these clans are royal castes. The Miao is now nearly extinct, and is represented in the North Lushai Hills by two clans only. . . . There is one chief of the Changkhaw clan, and all the rest of the chiefs of villages in the North Lushai Hills are of the Miao family.

The Lushais are described as 'short, sturdy, thick-set men of Mongolian type of face and build.' 'The men average in height from 4 feet to 4 feet 8 inches, and the women from 4 feet 8 inches to 5 feet 4 inches. Both sexes vary greatly in colour, from light yellow to very dark brown. Good looks are more frequent amongst the men than amongst the women.' Colonel Ellis remarks:—

'Many of them wear a dull and morose air, which is partly due to perpetual incarceration, though no doubt, principally to the gloomy forests and heavy rainfall of the country they inhabit. In nature they are no doubt savage and cruel, and they have not as yet acquired any of the virtues of civilization. Even punishment takes simply the form of a man-lifting when it is deemed too heavy, and we have no instance of self-mortification in defence of home or country, and very little piety has upon and upon induced them to desert their clans. They will welcome a small force if they get the opportunity, and soon after meet an avenging force with every sign of ferocity and welcome. . . . Men, women, and children render tobacco almost incessantly. . . . They manufacture a kind of beer from rice and other grain called *vaing*, *la*, or *wa*, and drink great quantities of it.'

A small class of men from their boyhood, adopt the clothes and habits of women. They are called 'Poi,' and are treated as women, and do women's work. Their principal occupation used to be dancing, for which purpose they used to travel from village to village.

The Lushai live in villages, usually placed on the tops of hills and ridges, and varying in size from 600 to 80 houses. The government of the village is in the hands of the chief or *lat*. His house is open as an asylum, but everybody who takes refuge here becomes the chief's slave. The villages are moved to a fresh site about once in every five years. This is a consequence of their system of cultivation, which is the *jitam* system common to all hill tribes.

'The religion of the Lushais,' says Mr. Davis, 'is the same as that of the other mountain tribes on this frontier, i.e., though they believe that a good spirit exists, their sacrifices are always made to the particular bad spirit to whose influence any particular misfortune is supposed to be due.'

Several languages are spoken in the Lushai Hills, thus, besides various Indo-Aryan vernaculars spoken by scattered individuals, the following languages belonging to the Kuki-Chin group: Sakha, Lakhon, Miao, Pohn, Lai and Ralte. But the principal language throughout the hills is Lushai or Dukha, which is also commonly understood by the Sakha and the Ralte. This language is also spoken in the south-west corner of the Chinthe phins. The dialects reported for Lushai are as follows:—

Dukha Pohn	229
Lushai Hills	32,000
Lushai Hills (Lengpui)	32,000
Total	40,529

The Deputy Commissioner of the Lushai Hills states:—

'This dialect of the Kuki-Lushai Group is the lingua franca of all the tribes in the North Lushai Hills District, as I believe it is of all the tribes of the South Lushai Hills, being understood by all. It is the language of the Saitas (Syntas) class which has written the past 50 years obtained a prominent position in the Lushai country and given which to almost every community in it. The Lushais or Saitas do not, however, form a majority of the population. There are now a-day no pure villages of any one tribe, although such existed, I believe, formerly.'

With regard to the Lushais reported from Lungleh, these are, according to a note kindly prepared by Major J. Shakespeare, the people who understood Lushai.

'Among them are several who among themselves speak other languages, some of which appear to differ so materially from Lushai as to be hardly entitled to be called dialects of it. Amongst them, the best known are Saka and Nymet, but probably many others are still used in parts of the hills. It is impossible, as yet, to estimate the number of persons speaking these languages, as they are scattered about among the different villages, and their number could only be ascertained by taking a careful census. It appears probable that these languages will gradually cease to be used. At present there are villages in the North Lushai Hills, as well, there are large Saka communities, who speak their own language and hardly understand Lushai, but it is probable that these will gradually break up and cease using their own language. All these tribes are called by us Lushai, and by themselves Saka, and by the Saitas tribes, whom we call Saitas, Saka.'

Nymet is a dialect of Lushai, specimens of which have been procured, and which will be treated below. But we have very little information with regard to other dialects. Fozwai is said to be a Lushai dialect. It is spoken in the South Lushai Hills between their Eastern border and the Kaladyne River, from about Jadasa to about Dapuna, but we have no further information about it. The Lushais are often divided into Western Lushai, west of the Sonai and north of the Dablung peak and the Waifang range; Eastern Lushai, east of the Sonai towards Arban Peak; Kachura, in the extreme south-east corner of the North Lushai Hills; and Hlawnga north and north-east of Lungleh and south of the Saitas. But this division seems to be based on other than linguistic grounds.

Standard Lushai is relatively well known. Brojo Nath Shaha, and the Pioneer Miscellaneous J. Herbert Lorrain and Fred. W. Savidge have written grammars. The grammar of the latter is accompanied by a full Lushai-English and English-Lushai Dictionary, and word lists are to be found in many of the sources mentioned below. Mr. Datta remarks that the Lushai language has a closer resemblance to Kachin than to Thakha, and this notwithstanding the fact that the Kachins had been completely cut off from the Lushai Hills by the Thakhs before the Lushais ever entered that territory. According to the same authority, Lushai is also connected with the Naga languages and with Manipuri, and closer with the former than with the latter. Compare, however, the general introduction to the Kuki-Chin group.

There is no written literature. But several tales and songs are current. Major Shakespeare has given us specimens of the former and Colonel Lorrain and Brojo Nath Shaha of the latter.

The following is a list of authorities dealing with the Lushais:—

1. Lorrain, Gen. F. M.,—*The 25th Fronts of Chittagong and the Dardles thereon; with comparative vocabularies of the Kuki-Sakhs.* Calcutta, 1885. Contains an account of the Lushais pp. 26 and 27, and vocabularies, ibidem, etc., pp. 148 and 51.
2. Lorrain, Lieutenant-General, F. M.,—*25th Fronts of the Inhabitants of the Chittagong Hill Tracts.* Calcutta, 1892.

- LEWIS, ARTHUR-CHURCH, T. H.,—*Propositor Collapsus: Narrative in the English Dialect of the "Ere" or Kink Language, with Vocabulary and popular Tales*. Calcutta, 1874. Contains on p. 2 a Vocabulary, London, etc.
- MASTERS, the General,—*Specimens of Languages of India, including those of the aboriginal Tribes of Bengal, the United Provinces, and the Eastern Frontier*. Calcutta, 1874. Vocabulary, London, etc., pp. 189 and 2.
- MURRAY, W. W.,—*A Statistical Account of Bengal*. Volume vi, London, 1876. Contains an account of the Kinkai, pp. 29 and 3.
- PARSONS, G. H.,—*Notes on the Locality and Population of the Indian dwelling between the Bhalaganga and Meghna Rivers*. *Journal of the Royal Asiatic Society, New Series*, Volume vii, 1899, pp. 228 and 9. Note on the Kinkai, p. 240; Vocabulary, London (after Lewis), etc., p. 194.
- RAO KUN SARRI,—*A Grammar of the Kinkai Language, to which are appended a few illustrations of the use of Kinkai popular songs and translations from Megh's Father*. Calcutta, 1894.
- SAUNDERS, J. D.,—*A short list of Words of the 1800 Pigeon language, with their English equivalents. Also of Words of the Language spoken by Indians of the Sylhet Frontier. To which have been added . . . English Synonyms from the British system by the Editors of the Shipping Pioneer; these latter are taken from Captain Lewis's Narrative in the Kinkai Language*. Shilling, 1894.
- SARRI, G. A.,—*A short Account of the Kinkai-Kinkai Tribes on the North-East Frontier (Morris: Cachar, Sylhet, Mizo Hills, etc., and the North Cachar Hills), with an Outline Grammar of the Kinkai, Kinkai Language and a Comparison of Kinkai with other dialects*. Shilling, 1897. Kinkai Vocabulary, pp. 20 and 2.
- S. H. S.,—*The Kinkai*. 1897 to 1898. Shilling, 1898.
- THURGOOD, G. A.,—*Handbook of the Kinkai Country — Compiled . . . in the Intelligence Branch*. Calcutta, 1898. Contains Vocabulary, London (Kinkai), etc.
- WAT, E. A.,—*Report on the Census of Assam for 1891*. Shilling, 1894. Contains a note on the Kinkai, p. 194, and on the Kinkai-Kinkai tribes, p. 261.
- WILSON, J. A.,—*Census of India, General Report*. London, 1899. Note on the Kinkai-Kinkai group, p. 194.
- WILSON, GEORGE, E. H.,—*Military Report on the Chin-Kinkai Country*. India, 1893.
- WILSON, A. W.,—*Question of the North Kinkai Hills*. Shilling, 1894.
- WILSON, R. B. SARRI,—*Vocabulary of the Kinkai Language*. Calcutta, 1897.
- WILSON, J. HARRISON, (as F. W. SARRI),—*A Grammar and Dictionary of the Kinkai Language (Chin dialect)*. Shilling, 1898.
- WILSON, MAJOR,—*Kinkai let me know this [Kinkai and foreign tales]*. Shilling, 1898.
- More or less in [Kinkai Primer]*. Printed and published by Anthony Shilling, 1899.

The following sketch of the Kinkai grammar is based on the grammar by Major Keith Stuka and Lorrain and Savidge, to which the student is referred for further details.

Pronunciation.—The pronunciation of the vowels varies, in many cases, to be rather indistinct. Thus the suffix of the past tense of the verb is *ai* or *id*, the verb 'to cause' is written *long*, *loo*, *lo*, or *loog*, etc. *A* before *up* has the sound of *a* in English 'bat.' *Mung*, then, is therefore often written *mung*. Final words of words and syllables are generally long. *G* as an initial letter only occurs in foreign words. *J* is said to be a foreign sound. However, however, instead of *j*, in the second specimen, where it is probably only a method of representing the sound of the letter *j*. The sounds *ai* and *a* are often interchangeable. The liquids *l*, *m*, *n*, *r*, can be aspirated, and are then followed by the letter *h*. When *h* is placed at the end of a syllable or word, it denotes that the sound must be abruptly shortened. Some phonetical changes must be noted. Thus *ai* often becomes *ai*, as in *ai*, *ai*, to have; *ai*, *ai*, to eat. A euphonic *a* is inserted after a word ending in *a* or *ai*, when a vocalic suffix is added. Thus *to*, *to*, to-eat, in the field. Major Keith Stuka mentions several other 'euphonic' letters, thus *ai*, *ai*, *ai*, etc. Final consonants are often silent, thus *go* or *goh*, even, etc.

Articles.—The indefinite article is the numeral *pu*-*pu*, one. Demonstrative pronouns or relative participles supply the place of the definite article.

Nouns.—Gender.—Gender is only distinguished in the case of animate beings. Names of animals, unless distinguished by suffixes, and all inanimate objects are neuter. The same word often denotes beings of different gender, when no ambiguity ensues. Thus *jit*, child; *ā*, elder brother or sister; *nan*, younger brother or sister. Gender is often guided in the following ways:—

1. Often, in the case of names of relationship, by using different words; thus, *pā*, father; *mā*, mother; *pā-mā*, husband; *mā-pā*, wife; *pā*, paternal uncle; *mā*, maternal uncle;
2. By suffixing *pā* for the masculine, and *mā* for the feminine; thus, *jit-pā*, son; *jit-mā*, daughter; *jit-mā-pā*, male friend; *jit-mā-mā*, female friend;
3. Proper nouns of the masculine gender end in *ā*, those of the feminine gender in *i*, thus *Chāṅkongā*, *Loṅmāi*;
4. In the case of full-grown animals *chā* or *pā* is suffixed to denote the male, and *put* or *mā* to denote the female, thus *jit-chā*, a hog-goat, *jit-put*, a she-goat.

Number.—There are two numbers, the singular and the plural. Number is not indicated when it appears from the context. The suffixes of the plural are *to*, *ho*, *to-ho*, *in-to*, *cong-mong*, and *cong-mong-to*. Thus, *jit-mā-to*, friends; *mā-to*, men; *jit-to-ho*, chiefs, etc. A postposition sometimes precedes the plural suffix, thus *thing phā-mā to*, behind the trees.

Case.—The simple theme is commonly used to denote the noun of the subject, the direct and the indirect object, the vocative and the genitive. Suffixes are used to denote cases as follows:—

Case of the agent.—The suffix *in*, denoting the agent, is usually added to the subject when followed by a transitive verb in the active voice; thus, *a-pā-in a-tō-a*, by the father he said.

Genitive.—Occasionally the word *a* is added; thus, *ho-farā a-pā-a*, my elder's cloth. This seems to be identical with the pronominal prefix, and the above may be translated as well 'my elder has cloth'. In the case of feminine nouns *i* may be substituted for *a*; thus, *ho-far-mā i-pā-a*, my elder's cloth. When the governing noun is understood the genitive takes the suffix *mā*; thus, *a-pā mā ho-pā-to māt*, that cloth that my father's is his. This *mā* is probably identical with the suffix of the past tense, which is often added to adjectives in many Kuki-Chin dialects. A form such as *ho-pā-mā* is therefore a kind of relative participle.

Locative.—The suffixes of the locative are *in* and *i*; thus, *mā-mā-in*, in the heart; *jit-i*, in the field.

Vocative.—The vocative singular takes no termination. The suffix *a* is used in forming the vocative plural as also the imperative plural, see below. Thus *mā-to a*, O men. In proper nouns the terminations *ā* and *i* are dropped in the vocative; thus, *Chāṅkong*, O Chāṅkong; *Lāṅphāng*, O Lāṅphāng. Short nouns retain the termination; thus, *jit-mā*, *jit-mā*. The terminations *ā* and *i* are sometimes added to the vocative of other nouns. Thus *jit-mā-a*, *jit-mā-i*, O friend (male and female respectively).

The suffixes are added to the adjective when it follows the noun; thus, *jit-mā fā-in*, respecting great-in.

Adjective.—The comparative degree is formed by adding *mā*, *mā*, more, to the positive. Thus, *mā-pāng-mā*, the younger. The particles of comparison are *chā*, *mā*, *ā*

shí a-tí-tai-say, the boy in cloth I took, he he will come. A relative clause is put in the place of adding *to*, thus *you know him to*, the clothes which I saw.

The **Interrogative pronouns** are *tu, to* age, *to* and, *who?* *ang, ang* age, *ang* age, *ang* and, *what?* *shí-tai-ge, which?* *then, to-to* age and *shí, who* hit you? When *a* is prefixed to an interrogative pronoun, the meaning becomes partitive; thus, *a-to* age *tí-to*, whom of them do you call? *Tíh, this*, may be used with an interrogative pronoun to denote relativity; thus, *to* age *at, shí t-tái* *an, who* was it? do you know *shí-tí*? do you know who it was?

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes. These are the following:—

Singular,—*shí, I* *tí, thou* *a, he, she, it.*

Plural, *taa, we* *shí, you* *an, they.*

When the subject is a **number noun** *a* also denotes the third person plural. When two singular nominatives are connected by means of *shen-tí*, with, the verb takes the plural particle; thus, *shí-shí-tí shí-tí-tái shí shí-tai-to*, [I] *shí-shí-tí* with, we mutually quarrelled. The particles are omitted when the verb governs a personal pronoun of the first person, as its object; when the subject is an interrogative pronoun or an infinitive; and in the imperative tense.

The root alone is freely used to denote present and past tenses; thus, *ang* *an-tí*, what (is) they do? *a-tí*, he said.

The **Past tense** is also formed by adding the suffix *shí* or *tí*; thus, *a-pai-tai*, he migrated.

The suffix of the **Future** is *ang*; thus, *shí-tai-say*, I will go. The future is also used to denote what is presumed to be true; thus, *a-tai-sang*, it may be.

Throughout these forms of the indicative mood *a* or *a* may be omitted, apparently without altering the meaning; thus, *shí-tai shí-tai*, I am; *shí-tai shí-tai*, I dream; *shí-tai shí-tai-sang*, I will say; *a-tí-tai*, he said.

The suffix of the **Imperative** is *ta*, plural *re-tai*, in the third person *re-tai*; thus, *give*, give them; *bring*, bring you; *shí-re-tai*, let him, them, be. The first person is formed by the particle *a*, prefixed to the future; thus, *a-tai-say*, let us feast. Compare Participle.

The suffix of the **Negative Imperative** is *shí, shí-tai, shí-tai*, *i shí say*; thus, *shí shí, do not say*; *shí-tai shí-tai*, let us not say.

A **Conditional** is formed by adding *shen, if*, to the verb; thus, *shen-tai shen, if we remain*, *shí*, we remain, *that-being*. Often also the present participle is used to form conditional tenses.

The **Infinitive or Verbal noun** is identical with the root; thus, *shí, to eat*; *shí-tai-tai shí-tai-tai-tai, shí-tai-tai-tai* *shí-tai-tai-tai-tai*, when he was still the old; *a-tai-tai-tai-tai, shí-tai-tai-tai-tai-tai-tai*, when it had become thoroughly spent. Another verbal noun is formed by adding the suffix *shí*; thus, *a-shí-tai-tai*, his-being-village, the village in which he was. The same form may also be considered as relative participle. See Relative pronoun. The infinitive of purpose is formed by adding the suffixes *tí-tí, for-to, shí-tí, to, an, to*; thus, *shí-tí, to eat*; *say-tí-tí, to watch*.

A **Noun of Agency** is formed by adding the suffix *shí*; thus, *shí-tai, one who sees*; *shí-tai, a hearer, etc.*

The suffix of the **Adverbial participle** is *shí, in* form identical with the suffix of the locative. Thus, *a-shí shí-tí a-shí-tí, his-work doing he remained*.

The suffix of the **Conjunctive participle** is *a*, generally with the personal prefix; thus, *o-ma-a-ti-ti-a* *Ma-ti-ti-ti-a* *ti-ti-ti-a* *a-ti-ti-a*, his property he collecting villages far to be migrated. This form is very commonly used in a sentence which is complete in construction, but dependent on a subsequent clause to complete the meaning of the speaker. Another participle is formed by adding *ti* or *long*, preceded by *i*, *u*, or *ai*, according to the person denoted. Thus, *ai-ti-ti-ti*, I-saying, if I say; *ai-ti-ti-ti*, I having said. If *ai* is inserted after the root, the meaning becomes 'although.' Thus, *ai-ti-ti-ti-ti*, that being although, nevertheless. This participle ending in *ti* is usually substituted for the first of two connected imperatives, as a conjunctive participle; thus, *ti-ti-long* *ti-ti-ti*, going buy, go and buy.

The **Passive voice** is said to be formed by combining the root or the infinitive of the principal verb with the verb substantive. A long vowel in the root is shortened. Thus, *ge* *a-ti-a-ge-a*, it will be given; *a-ti-a* *a-ti-a-ge*, it shall be eaten. In reality, however, there is no passive voice, as different from the active. In the suffix of the agent, when added to the subject, shows that the verb must be translated as active. In other cases the context shows how to translate. A clause such as *a-ti-ti-ti* *ti-ti-ti*, his son's my-beating, may be translated 'I beat his son,' and 'his son was beaten by me.'

Compound verbs are in very common use. The principal prefixes are *na* (motion downwards); *ka* (motion upwards and towards the speaker); *ti*, *wa* (motion towards), and *wa* (motion on level ground).

Conatives are formed by adding the verb *ti*, to cause; thus, *ti-ti-ti*, to cause to go, to send.

Desideratives are formed by means of the verb *ai*, to wish, or some synonymous verb. Thus, *a-ti-ti-ti-ti-ti*, he to-cause-wished *na*.

Potentiality is indicated by the verb *ti-ti*, to be able; thus, *ti-ti-ti-ti-ti-ti*, I go cannot. Other words frequently used in forming compounds are *ti-ti*, to be short; *wa* and *ti-ti*, denoting continuity; *na*, meaning 'for,' 'from'; *ai-ti*, completely; *ai-ti*, entirely; *na*, forming a present definite, etc.

The **Negative particle** is *ti-ti*, suffixed to the root. *Ni* and *ai* are sometimes substituted for *ti-ti* and *ti-ti-ti*. Thus *ti-ti-ti-ti* or *ti-ti-ti*, I am not. The negative imperative is formed by suffixing *ai-ti*. See above.

Interrogative particles are *wa*, *wa-ti*, *a-ti*, *na*, *a-na*, *ti-ti-ti-ti*, *na-na*, *na-na*. Thus, *ti-ti-ti-ti* *wa*, will you go? *ti-ti-ti* *a-na*, do you wish to go?

Other words are freely treated as verbs. Thus, *wa* *a-ti-ti*, the man he is good; *na-na-ti-ti-ti-ti*, for their sake; *wa* *ti-ti-ti*, they are mutually friends.

Order of Words.—The usual order of words is subject, indirect object, direct object, verb. In interrogative sentences the direct object generally precedes the indirect one. Demonstratives are put at the beginning of the sentence. A genitive is generally placed immediately before the governing noun. Adjectives usually follow the noun they qualify. Adverbs are placed before adjectives and after verbs.

I am indebted to Messrs. Haridge and Larrin for a translation of the Parable of the Prodigal Son in Lushé. Another specimen, representing the dialect spoken in the South Lushé Hills, has been prepared by Mr. Floyd Hutchinson, Superintendent of the South Lushé Hills. A list of Standard Words and Phrases will be found on pp. 123 and 14. It is due to Major J. Hutchinson, O.L.E., D.S.O., I.S.O.

'*ku-pi, via-wei change is among mid-emb-in still ha-tion-a, ha-ming*
'my-father, have's-man to and thy eye-sight-in thing I-did-est, my-mom
I ku-pi was this ha-ti-to-a,' a-ti-a. Ni-mi-sha-a a-pi-in a-bu-lu
thy son in-baring worth I-am-not,' he-said. Nevertheless My-father in-shoo
shoo-a, 'plac this-her han-ti-tha-ti-ti han-shi-ti-shi-ti, a-ti-a
to, 'dash but here-bringing-quickly here-gate-mis(t)-tion, ha-hand-on
sung-ban to a-to-phai-a phai-hai-to han-ti-shi-ti, him-ti-to to-a-a-ti; he ha-ti-pi
finger-rings his-foot-on shoes put, joyfully let-meat; this my-mom
in a-ti-ti, a-to-sung-to-ti a-ti-a; a-to-ra han-shi-to-ti a-ti-a,' a-ti-a.
this he-said, he-here-entirely again he-ti; he-here-mom a-ti-a a-ti-a,' he-said.
Then him-ti-to in an-on-fo-ti-a.
Then joyfully they-to-be-began.

Then a-ti-pi a-pi-a-ti to-a a-m. In-a a-ti-ti-to-ti-to-ti a-ti-a
 Then he-mom old-more still-in to-mom. Hence-to he-here-to-come-about-bury some
 hand. In an-ha-tham a-ti-to-a. 'In both to-cash a-to-ra, 'dai on-gu-a
 drum-on-est and dancing-on-est he-said. Then shoo some he-calling, 'that what
 a-ti-ti?' a-ti-a a-ti-a. A shoo, 'I-mom a-ti-ti-to-a, him-ti-to-a
 is?' he-saying he-said. Him to, 'thy-son-gar-brother he-here-come, safely
 a-ti-to-be-sung-to, I-pi-in sui a-ti-ti,' a-ti-a. Then a-ti-to-a
 he-mom-again-become, thy-father-by foot he-gave,' he-said. Then he-mom-becoming
 in-a a-ti-to-ti-to-a; a-pi a-ti-ti-a a-ti-to-a. Ni-mi-sha-a
 know-in he-to-into-into-not; his-father he-come-out he-entirely. Nevertheless
 a-pi shoo-a, 'This-shi, him-ti-to he-shi in I-shi ha-shi-a, I-shi
 his-father to, 'Listen, always this all this thy-work I-did, thy-mom
 in-ti ha-ti-to-a-ti-to-ti-a; ha-ti-to-a shoo-a. Thy-mom-to he-ti to
 but I-to-shi-not-considered-not; my-friends with standing-for did me
 peng-ti-to-ti. Cho-ti he i to-pi hi a-ti-to-a shoo-a I-mom
 he-pier-considered-not. Now this thy son this he-ti with thy-property
 a-ti-to-ti, hi a-to-hai-to-a a-ti-to-a sui I-ti-to-a,' a-ti-a
 wanted-all who, he he-saying him-for foot then-give-a-ti,' he-said
 a-ti-to-a. Then a-ti-a, 'I-pi-pi, ha-ti-to-a I-mom-a-ti-a,
 he-considered. Then him-to, 'my-mom, he-with thy-to-be-always-considered-not,
 ha-ti a-ping I-ti a-ti-a. Him-ti-to in him-ti-to in om
 mine whatever time it-is. Happily-press and happily-press-in to-be
 a-ti-a a-ti-a; he i om hi a-ti a-to-sung-to-ti a-ti-a,
 I-pod I-mom-to; this thy son-gar-brother this he-did he-come-again-again he-to,
 a to-ra han-shi-to-ti a-ti-a,' a-ti-a.
 he he-mom a-ti-a a-ti-a he-ti,' he-said.

[No. II.]

TIBETO-BURMAN FAMILY.

KUK-CHIN GROUP.

LASHUI OR DULIK.

SOUTHERN DIALLECT.

(LUSHAN, LASHUI HILLS.)

SPECIMEN II.

(E. H. Sneyd *Entomologist*, Nag., 1892.)

Vanjithang¹ has that a has much-in he mind-to-see. Kan² then
 Fanjithang³ our village he coming first-at I saw-not. Our village
 to Maikhai⁴ had Chalhong⁵ he was. Maikhai⁶ had Maikhai⁷
 of Maikhai⁸ house-in Chalhong⁹ I saw. Maikhai¹⁰ house-in Maikhai¹¹
 to him-to-in he was. He was-to-in, Vanjithang¹² a
 drink much-very I drank. I getting-drunk-when, Fanjithang¹³ he
 in-long-4. Maikhai¹⁴ had Lashui¹⁵ then, he in-had-4.
 around-(house-in). Maikhai¹⁶ house-in Lashui¹⁷ with, we mutually-quarrelled.
 Maikhai¹⁸ he a. Thithang¹⁹ a he, then-see was. Lashui²⁰
 Formerly my friend-brother Thithang²¹ to he went, someone had-him. Lashui²²
 then he in-had-4, Vanjithang²³ he a he-to-a. Lashui²⁴
 with we quarrelling, Fanjithang²⁵ even he entered-there-at-4. Lashui²⁶
 to Vanjithang²⁷ in-long-4. Maikhai²⁸ Maikhai²⁹ was, 'to-see-
 and Fanjithang³⁰ I-see (with-the-hand). I-see-on Maikhai³¹ he, 'you-quar-
 relled with that that-in me I he-to-in-4, 'me a.
 telling you one-of drink you saying-must-come-to-drink,' me he-to-4.
 So we-to-4 he he-4, he he-4. Maikhai³² he he-4. He
 drink to-come-for I went, I thought-4. Maikhai³³ house-in we put-at. I
 thing-in Vanjithang³⁴ he Chalhong³⁵ was he-4. He has sub-
 reaching Fanjithang³⁶ and Chalhong³⁷ they had-quarrelled. Drink we prepared-
 soon, Maikhai³⁸ was, 'Vanjithang³⁹ then, in in-had-4 Chalhong⁴⁰
 having, Maikhai⁴¹ he, 'Fanjithang⁴² with, you having-quarrelled Chalhong⁴³
 he Vanjithang⁴⁴ to-see-4, 'me a. Chalhong⁴⁵ he Vanjithang⁴⁶
 and Fanjithang⁴⁷ must-go-and-see,' me he-to-4. Chalhong⁴⁸ and Fanjithang⁴⁹
 he-to-4 he Maikhai⁵⁰ he-4 he-to-in he he. Then Chalhong⁵¹
 of-Ingai-see the-father Maikhai⁵² house-to he-to-4 / went. There Chalhong⁵³
 a was-4 he he-to-4. 'Here, we has in-4,' he a.
 he saying I around-him. 'Come, drink we drink-not,' I said.
 'So he he-to-4; he he-to-4-he-to-4,' a he. Then Vanjithang⁵⁴ he
 'Spoke-4 I drank-4,' I 'go-came,' he said. Then Fanjithang⁵⁵ I
 he-to-4, 'he he-to-4,' a he. 'You him-to-in he was-4, 'so he
 around, 'I went-not,' he said. Then many I around-him, 'with-drink I

rai-o; ka hal-pe-to-vo,' a u. Chu-mi-hi-in lei po su ka
drunk-as I to-go-and-not-able, he said. At-that-time I was with-drink I
 rai-t. Anai-ti-ti-in su ka lei-o, a-ti-ek-in ka
was-drunk For-them drink I had-been, good-may-say-in I
 kovi, ai-oi-to-ek-rü ti-in ka tin-oi-t. Tling ka lik, a
called-them, my-fellow-to-and-not saying I got-angry. I-lick I picked-up, his
 ka ka vuk-a. Voy oi-ngo ka vuk di-ti-ek-in ka
head-as I struck. Then how-much I struck strongly I
 shoy-thai-ek. Voy than a-ni-ang. Ka-vuk-hi-in Chai-ngo
to-say-and-not-able. Then three it-may-be. I striking-time-of Challenged
 ni shi-ti-a. Van-jithang ka-vuk-in ang-ko-a-oi ka shi-ek.
me preventing-also. Van-jithang my-striking-from how-to-also I know-not.
 ka koi-ek. Koyi-ngo ka kal ka shi-ek, ti ka tiao-ek
I want-say. Where I want I know-not, but I knowing-number
 ka in ka oi-o. Van-jithang when voy koi po ka in
my know-as I was. Van-jithang with time once once we mutualship
 koi-ek. En rei vengia ka in-ko-rü.
quarrelled-not. My-drink drunk being we quarrelled.

FREE TRANSLATION OF THE FOREGOING.

Statement of Chai-ngo, accused of culpable homicide.

I did not see Van-jithang when he first came to our village. I saw Chai-ngo in the house of Maikai of our village. I drank much in Maikai's house; he provided the liquor. Van-jithang came into the house when I was getting drunk. I quarrelled with Li-chih of my village in Maikai's house. My elder brother had gone some time back to Thikling village, where someone beat him. Van-jithang entered into my quarrel with Li-chih. I struck Li-chih with my hand. I also struck Van-jithang. Later Maikai told me that as I had quarrelled in his house, I must give one rapoo worth of liquor and beat them all. I went and searched for liquor, bought it and took it to Maikai's house. When I got there Van-jithang and Chai-ngo had gone away. We prepared the liquor, and when it was ready Maikai said I ought to fetch Chai-ngo and Van-jithang as I had quarrelled with the latter. I went to fetch Van-jithang and Chai-ngo from the house of Maikai, father of Inqutieri. I found Chai-ngo asleep and I woke him and asked him to come and drink. He said he was drunk and could not come. I then accused Van-jithang; he also refused to come. I tried to persuade him, but he would not come, saying he was drunk. I myself was very drunk at the time, and getting very angry at his refusing to come, when it was on his account that I had bought the liquor, I picked up a piece of wood and struck him on the head. I cannot say exactly how many times. It may have been three times. Chai-ngo tried to prevent me. I did not know the effect of my blows on Van-jithang. I then went away, where I cannot say, but on becoming sober I found myself in my own house. I have never had any former quarrel with Van-jithang, and it was only because I was drunk that I quarrelled with him then.

NGENTE.

The Ngente dialect is spoken in the South Lushai Hills, chiefly among the Tanghans who reside in the villages round Dammigal, and also in many of the Western Howling villages. It has not been possible to get an estimate of the number of speakers. The term Howling is, says Mr. Davis, 'used by us to denote one portion of the Lushai race, and was applied to the villages north and north-east of Lungleh and south of the Salura, on account of one of the original chiefs of this section having had his village on the Howling Hill. The people themselves do not, so far as I have been able to ascertain, recognize the name Howling.' With regard to the Tanghans, Colonel Miles, in his Military Report on the Chin-Lushai country, makes the following statement:—

'In 1871-72, when the first Lushai expedition took place, a Howling chief named Hattin Pui had made a somewhat independent position for himself. He became an intermediary between Government and the people of his tribe, and figured for some time as an important personage. He founded a separate clan called Tawngwa, of which his own followers in the completed line. The chief traditions and traditions, whose names appear in the Howling genealogy, are also said to belong to this clan, as the Tawngwa and Tawngwa.'

I am indebted to Mr. C. B. Drake-Brockman for the preparation of a translation of the Fables of the Principal Son in the Ngente dialect. The following remarks on the grammar of this dialect are entirely based on the specimens. The foundation is very careful, and Mr. Drake-Brockman has also accompanied it with a few valuable notes which have been incorporated in the grammatical sketch which follows.

Pronunciation.—The pronunciation seems to agree with that of Standard Lushai. Final vowels are probably long, though the specimen does not mark them as such. A syllabic *a* is inserted between *a* and a following vowel; thus, *aw-a-wa-ah*, all-*a*-*h*. Final consonants are occasionally silent; thus, *aw* and *ah*, to be; *ah* and *ah*, the suffix of the past tense. We apparently, in one instance, find an intransitive verb beginning with an unaccented consonant while the initial consonant of the corresponding transitive is an aspirate. Thus, *ah-ah*, to squander; but *ah-ah*, to-morrow-to-be-squandered, *ah* being the causative prefix. We find, however, also *ah-ah* with the same meaning.

Articles.—The numeral *pa-hat*, one, is used as an indefinite article. Relative clauses supply the place of a definite article.

Names.—*Gender.*—Only one suffix denoting gender occurs, *pa*, denoting male human beings. Thus, *pa-pa*, child-male, son.

Number.—The number is not marked when it appears from the context. The suffix *aga* seems to be used to denote the plural in *aw-a-wa-aga*, friends. The same suffix also occurs in *Kom*, Hellen, *Ban-jig*, Fackin, etc.

Case.—The formation of cases is the same as in Standard Lushai. The suffix of the agent is *in*; the locative is formed by adding *in* and *a*, etc. The genitive is expressed by putting the governed before the governing noun. An *a* may be inserted between both; thus, *a pa-aga-ah a ah-a*, his son the-oldest his heart it was angry.

Adjectives.—Adjectives follow the noun they qualify, and suffixes and postpositions are added to them and not to the qualified noun; thus, *aw-a-wa-in*, happiness-great is, happily. The suffix of the Comparative is *ah*, and that of the Superlative *ah*.

A kind of superlative is also effected by repeating the adjective; thus, *paan fta-fha*, cloth good-good, the best cloth.

PRONOUNS.—The following forms of the *Personal Pronouns* occur:—

he, I, <i>my</i>	i, thou, thy	a, he, it
	ang-ma, thine	
	in, you	aa, they, theirs.

All these forms, with the exception of *ang-ma*, thine, are the short forms used as *pronouns*. Longer forms probably occur as in *Lushai*.

Demonstrative pronouns.—*di-dit*, this, may be inferred from *di-fa*, here. The pronoun *aha*, that, only occurs as an emphatic addition to other words; thus, *a pa-ah*, his father.

There are no *Relative pronouns*. The root *ahna* is used as a relative participle; thus, *ho fta-le-ta*, I without time-it; *a pa-le-ta*, he imprudent-being-time-at, on account of his being imprudent. It will be seen that this participle is treated as a verbal noun, preceding the qualified word without any suffix or with the addition of *a*. The word *an-na*, *ahna*, is probably a relative participle; thus, *a an-na ahna mi-ta*, his *ahna* village men with, *ah*, he being village men with, with the men of the village in which he stayed. A relative clause may also be formed by adding a verbal noun to an adjective; thus, *i na-mi-ta*, thy brother man-dead, thy brother who was dead.

Interrogative pronouns.—The only form which occurs is *ang-i*, what? The noun *bang*, with the suffixes *le* and *ah*, is used as an *Interrogative pronoun*; thus, *ang-fa*, where, *whence*; *ang-ah*, everything.

Verbs.—The following *verbal roots* occur:—

Fa, I; *i*, thou; *in*, you; *a*, he, it; *aa*, they. The prefix *in* is also used to denote the second person singular in the respectful imperative; thus, *in-le-rah*, make me.

The base alone, without any suffix, is freely used to denote the present and past tenses. Thus, *ho ahna*, I hear; *a ah*, he said. The suffixes *a* and *ho* may be added, apparently without changing the meaning; thus, *ho an-na*, I am; *a na-le-ah*, it is indeed. The root *an* or *na*, preceded by *a*, is sometimes added to another verb in order to emphasize that the action really takes place. Thus, *ang-na-a-fa a-ahna a-na-le-ah*, like-both among he-divided it is-a, he divided indeed equally between the two; *ho ah-na-le-ah a na*, I to-do-about-it is, I am indeed about to do. Sometimes this form conveys the idea of a perfect; thus, *a fta-le-ta a na*, he became well again it is, he has become well again.

A *Present definite* is formed by adding the root *na*, to be, to the root; thus, *an na-na-le-ah*, they are dancing.

The suffix of the *First tense* is *to* or *ah*; thus, *ho na-le-ta*, I saw again; *a ah-le*, he went; *in na-le-ta a-na*, you saw again it is.

The suffix of the *Future* is *in*; thus, *in di-na*, I will say.

The suffix of the *Imperative* is *rah*, plural *ah-na*; thus, *di-ang-rah*, listen; *ah-na-rah*, cause ye him to put on. *Ahna* is added to *ra* in the third person; thus, *an-na-rah*, let him remain. A suffix *i-na* apparently forms imperative of the second and the third persons; thus, *fa-i-na*, let him eat; *an-i-na*, remain ye all.

The root alone, without any suffix, is used as an *Infinitive* or *Participle* noun. Thus, *ho ah a na-na*, food to-eat he wished. This form *ho*, as remarked above, also used as a

relative participle. The locative postposition *a* is very commonly added to this form; thus, *a tsai-a pa-da e-tai-a a-tai-a*, his going-in his father distant-as he was, while he was going his father near him at a distance. This form is very commonly used as a conjunctive participle; see below. The suffix of the infinitive of purpose is *a*, identical with the locative postposition. Thus, *ai-tai-a a-tai-a*, he/she is getting-for, for the sake of he/she. In *ai-mi-a-mi*, fasting-for, the particle *ai-mi* seems to denote the purpose.

The suffix of the *Adverbial* participle is *ai*; thus, *tsai-tsai* is *tsai-rai*, calling you will call me (your servant); *tsai-tsai-tsai* is *tsai-a*, hard-working I am.

The suffix of the *Conjunctive* participle is *ai*; thus, *a tsai-a tsai* drop-a a *piu-pai-dai*, he gathered-baring village other-to be migrated. Compare Verbal noun, above. A conjunctive participle of the future is apparently formed by adding the suffix *ai*; thus, *tsai pa tsai-a tsai tsai-ai*... I, he/she, my father to I-will-go-and...I will say. Compare the suffix *tsai* of the infinitive of purpose in Lushai.

The *Relative* participle has been mentioned under Relative pronouns, above.

There is no *Positive* *ai-mi*. Instead of 'he was seen again' we find 'I saw him again,' etc. When the subject of a transitive verb is not distinguished by the suffix of the agent, the meaning becomes *passive*. Thus, *tsai tsai-tsai-tsai* is *a tsai-a*, food entirely-eat it was, there was so-much food that it could not be eaten up.

Compound words are freely formed in order to modify the meaning. Thus, *tsai-pai-tsai*, to come-home-arrive, to come back; *tsai-pai-tsai*, to come-go-out, to come out; *tsai-tsai*, want-fish, to cut up; *piu-pai-dai*, to go-help-cut-hair, to let up to the cut-hair of the village; *tsai-tsai*, to do-evil, to commit (a sin). The prefix *ai* forms transitives; thus, *tsai*, to equalize. Compound are formed by adding *tsai*; thus, *tsai-tsai*, to come to put on. The verb *ai-mi*, to wish, forms desideratives; thus, *a tsai-tsai-tsai*, he to-enter-wish-not. Other words used as the last part of compound verbs are *tsai*, still, yet; *tsai*, again; *tsai-tsai*, to be about; *ai*, exceedingly, much; *ai*, all; *ai*, to be able, etc.

The *Negative* particle is *tsai*; thus, *a tsai-tsai*, he saw-not, he did not get.

Order of Words.—As in standard Lushai.

It will be seen that Ngazun very closely agrees with Standard Lushai. The interrogative pronoun *ai-mi* corresponds to *ai-mi* or *ai-mi* in Lushai. The particle *tsai* added to the root in Ngazun does not seem to occur in the Standard. Lushai has *ai* for Ngazun *ai*, to be. The suffix of the future is *ai* in Lushai, and *ai* in Ngazun; Lushai has *ai* where Ngazun has *ai*, etc. But in all essential points both agree, and the difference is much smaller than usual between dialects in connected languages.

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

LUSHEI OR BULIEN.

NAMES IN ROMAN.

(LUSHEI, LUSHEI HILLS.)

(C. B. Doak-Brookman, *Exp.*, 1891.)

Mi-ohlan pa-khat-in lo-pá pa-uhit a-oi. Nao-quang-ah-in a pa ho-ma,
 His one son too he-had. Son-quang his father to,
 'Ka chuan in pa-oh-a,' a th. An pá-in süm ang-re-re-in
 'My share you give,' he said. Their father property equal-had-owning
 a-ohlan a-oh-la-oh. Na-to-dao-ra a pa süm nao-quang-ah-in a
 he-divided it-a-into-two. Shortly-after his father's property son-quang he
 khat-a thá daga a póm-pai-dai-a. A pót-a-lai-in a pá
 collected village another-to he migrated. He important-being his father's
 süm a thá-dao-ra. A süm a thá-dao-ra-tha-tha a
 property he squandered-entirely. His property he squandered-all-when fourteen-year it
 thá. Fák a-ang' a mha-lo-ra. Bao-rai lang-ang-a-lá-a a
 appeared. Poor indeed he was-not. Poorly lived-on-on-account-of he
 kol-a-lá-a. A om-a. Kha. ná-in a tam-dao-in, a na-re-ah-in a
 married. His whole village was-for he working-hard, he miserable-very he
 om-a. A na-re-ah-in om-a ná-in thá-thá-a rok in
 was. He miserable-on-account-of whole was village-miserable-very (they
 chung-dra. A na-re-ah-in a ná-tha a tam-a-lo-ra, rok
 to-had-not. He miserable-on-account-of his longer he to-had-not-was, give'
 he fak a tam-a, ná-in na phai-in. 'Ka thá-to-lá-in in pa
 food he-not he wished, village they allowed-not. 'I also-not-being my father's
 in a he thá-tha-lo-ra. a om-a, hán he ná-tha-in he om-a he
 longer-in food he-not-completely-not there was, here I hungry I am I
 thá-thá-thá a na,' a th. 'Tui-chua he pa ho-ma he kol-a, 'Pa-chua
 to-die-about-when it he' he said. 'Now my father is I go-will. "God's
 loh i ná-tha-lo-in ná-pah he thá-tha, i lo-pá thá he ná-in,
 and thy eye-sight-before will I collected-here, thy am fit I cannot,
 chhih-thá he-in in kol-a," he thá. 'Hoi-ang thá-in a pa ho-ma
 cannot making you make," I say-will.' Thá-tha saying his father to
 a kol-a. A kol-a a pa-in ná-a 'a ná-a, a pa a
 he went. He going-while his father distance-at he was, his father he
 thá-a a kol-a a hoi a phá-ma-a. Tin lo-pá-in, 'Pa-thin loh i
 ran he entered his check he him. Then the-son, 'God's and thy

* *chóng* cannot really be translated. It is equivalent to the English *poor* here.

SANJOGI.

The Sanjogi are a small tribe residing in the Chakma and Boh Mong chiefs' circles in the Chittagong Hill Tracts. According to the Superintendent, the number of speakers is as follows:—

Chakma	308
Boh Mong	824
Total	1132

The first mention of the tribe is found in an article by Surgeon Mayne, dated 24th January 1876, and mentioned under Authorities below. It is there stated that they often attacked the Kukis, over whom they always prevailed, owing to the fact that they were all united under one Rajah. The Kukis had even to pay an annual tribute of ash to them.

The fullest description of this tribe is that by Captain Lewis, which has been reproduced in an abridged form, by Sir W. W. Hunter. See Authorities below. Hunter says:—

"The Sanjogi and Pashai tribes which is of common origin, spring from two brothers, and in language, customs, and habits they exhibit a great similarity. These tribes are not numerically strong, and isolated, in 1868, according to Captain Lewis's estimate, about seven hundred houses, or three thousand souls. According to the census of 1878, there are only 335 Sanjogi and 577 Pashais living within the Chittagong Hill Tracts. There are three villages of Pashais and one of Sanjogis on the borders of the Khasaghat, but the majority reside in the Khasang's country to the east of the Jangra river. Their language strongly resembles that of the Lushais or Kulis, and from their appearance they would be supposed, Captain Lewis states, to be an offshoot of that tribe. They, however, declare that they are sprung from the great Kula nation of Burma, and some of their customs differ materially from those of the Lushais or Kulis. The great distinction between the two tribes is in the mode of wearing the hair. The Pashais bind their hair in a knot at the back of their head, but the Sanjogis fix up their hair in a knot over the forehead.

"Their account of the creation and their own origin is curious, and was told to Captain Lewis as follows:—

"Formerly one ancestor came out of a cave in the earth, and we had one great chief named Thindok-pai. He is a man who first dominated the people (Joung); he was so powerful that he married God's daughter. There were great festivities at the marriage, and Thindok-pai made God a present of a famous gun that he had. The man told him the gun (the daughter is the name of it). At the marriage our chief called all the animals to help to cut a road through the jungle to God's house, and they all gladly gave assistance to bring home the bride—each man his share. (The Kulis occupy in his country) and the northward; and on the second day were present, and cannot look on the man without dying. The man whence man first came out, is in the Lushai country, close to Yumbun's village, of the Marungya tribe; it was he who in one day, but means one night, if my latest estimate, the deep voice of the gun and the sound of man's voice was still to be heard. Since that time Thindok-pai's marriage, all the country became one fire, and God's daughter told us to cross down to the sea where it is only that we have no land name, but this country. At that time mankind and the birds and beasts all spoke one language. Then God's daughter complained to her father that her tribe were unable to kill the animals for food, as they talked and begged for life with pitiful words, making the hearts of men soft so that they could not slay them. On this, God took from the heavens and broke the power of speech, and had become powerless among us. We are every living thing that cannot speak. At that time also, when the great fire broke from the earth, the world became all dark, and men broke up and scattered into clans and tribes. Their language also became different. We have two gods: Paypan—he is the greatest; it was he who made the world. He lives in the west, and takes charge of the sea at night. Our other god is named Shaping; he is a son of our tribe, and we are specially loved by him. The other is Khasang's husband, and he will not love us, because we are the children of his master."

"Although admitting the supremacy of one great god, the Pashais and Sanjogis offer no worship to him, all their reverence and goodwill being directed towards Khasang, the patron deity of their nation. In some villages are men said to be marked out as a medium of intercourse between Khasang and his children. Such

a personal friend, is called Kuo-ming. He becomes ill with, and possessed by, the devil's affluents. Through these moments of inspiration he is said to possess the gifts of language, and to be invulnerable. Kuo-ming receives no payment or other consideration, serving the famous monastery to earn by his position as interpreter of the wishes and commands of K'uang-shi. The god K'uang-shi is said to have a village somewhere in the hills where he lives, but no mortal can enter it.

In former times the risk of human sacrifice was of course among those tribes; but although they still reserve the practice very liberally, and that great plenty would come from it, they are now prevented by fear of the Government. These people live by the practice of gun, and hand, and it is taken by the sale of a rifle; it is an enormous trade, and can only be the greatest gain on goods consumed. Should a person die, he is taken to his bed and his family will certainly die the richest death. The ordinary occasions, such as when anything is stolen from a village, or such as taken on the ship's crew. The owner is taken to the ground at the gate of the village, and every one who passes has to take hold of it and swear that he knows nothing of the matter (in English). Whenever anything comes, he has to account his witnesses may have been stolen.

¹ 'They have no festivals in the year, save one at the opening of the young rice, when the supreme god, *Fukuro*, is inspired to grant them a plentiful harvest. The *Kanaga* bury their dead; a chief being interred in a coffin pasted. In the time of one of the *Kajis*, *Ugongyongyong*, the *Pachin* and *Kanaga* were then their deities and most numerous of all the tribes in this part of the world. They attribute the decline of their power to the falling out of the old stock of chiefs, to whom *Kikori* himself was succeeded.'

The traditions of these tribes, as printed above, seem to indicate that they have immigrated into Chittagong from the Lushai Hills. The languages of the Khasi and the Jaintia seem to have been almost identical at the time when Captain Lewis wrote his account. They are related to Lushai, but still more to the language of the Loh or Khamti, this latter name being given to the Loh by the Burmese from the way they wear their hair drawn up in a knot on the crown of their heads.

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A translation of the Parable of the Prodigal Son and a list of standard words of phrases have been received from Chikidagong. Both are very corrupt. In the list of words I have corrected obvious blunders so far as I could. The forms given by Capelin Lewis have been added within parentheses. The specimen has been printed as I have got it. I have subjected, in italics, a corrected text. This latter is given with the utmost reserve. The interlinear translation which was originally subjected to the text was so faulty that I have been obliged to prepare a new one. The remarks on Bangla grammar given below are based on the corrected text. There remain some passages which I have not been able to analyze, and in such cases the old translation has been printed. All this must be borne in mind to avoid the grammatical details.

Pronunciation. The list of words generally written *e* before *a* where the speakers and scribes have *a*; thus, *has* or *hae*, *we*; *wang* or *wang*, *then*. Lewis writes *wang-wae*, but *wangwethen*. Both spellings represent the sound of *a* in English "bat". I have written *a* throughout. There is also some uncertainty about the pronunciation of other vowels. Thus we find the same words written *let*, *led*, and *le*; *pelt* and *pe*; *di* and *i*; *fil* and *fi*; *dined* and *dina*; *lit-don*, *lit-dogin*, and *he-shoon*; *nuk-chony* and *nake*, etc.

The final comment is often dropped; e.g., the *h* in *path*, to give. This is a well-known fact also in other languages of the group. *I feel a corner* in the same words: thus, *to*

and *ai*, what? The pronunciation is probably *z* in both cases. *Sh*, *ch* and *z* seem to be interchangeable; thus, *ai* and *ai*, to be; *chih-i* and *chih-i*, from. *Sh* some persons looked at *shih*, that, etc.

Articles.—There are no articles. The nominal *po-shih*, one, is used as an indefinite article, and demonstrative pronouns or relative clauses supply the place of a definite article. Thus, *man-shih*, a man; *hi shih*, this house; in the house; *shih shih-shih*, pig-by-meat-being food-by, by the food which the pig ate.

Nouns.—Nouns denoting relationship or parts of the body are usually preceded by the prefix *shih* in the list of words. This *shih* is, however, probably the possessive pronoun of the first person, *Shih* is being, like most other connected tribes, incapable of conveying the idea of such words without reference to some person. See Introduction, pp. 18 and 19.

Gender is only apparent in the case of animate beings. It may be distinguished by using different words; thus, *po*, father; *ai*, mother; *ai-shih*, man; *ai-shih*, woman. The common suffixes are, in the case of human beings, *po*, male; and *shih*, female. In the case of animals they are *shih*, male, *shih* and *shih-shih*, female. Thus, *shih-po*, son; *shih-shih*, daughter; *rang*, or *rang-shih*, horse; *rang shih-shih*, mare; *shih shih*, a big goat; *shih shih-shih*, a little goat. The suffix *po* seems also to be used to denote male animals; thus, *shih-po-shih*, goat-male-young, a kid.

Number.—The number of a noun is not denoted when it appears from the context. The plural may be marked by adding some word meaning 'many,' such as *shih* and *shih*. Both may be combined; thus, *shih po shih shih*, fathers. *Shih* may apparently be added to the verb; thus, *shih-shih shih shih-shih*, they they made-many. It seems to mean 'many,' 'very.'

Case.—The *Formative* and the *Animative* do not take any suffix. The suffix *shih* denoting the agent, is usually added to the subject of a transitive verb; thus, *shih-po-shih shih shih-shih*, my father he beat-glass. The list of words translates *shih shih shih-shih*, from a good man, instead of 'by a good man.' The *Genitive* is expressed by putting the governed before the governing noun; thus, *shih shih shih-shih-shih*, my father's servants to. In the *Future*, *shih* may be prefixed to the noun, as it also the case in *Lai*. Thus, *shih-po*, O father. Other relations are expressed by means of postpositions, such as: *ai*, in, to; *chih-shih*, from, to; *shih*, behind; *shih*, with, to; *shih*, among, with; *shih*, with, in, through; *shih*, with, to; *shih-shih*, before; *shih*, with, by means of; *shih*, behind; *shih-shih*, into; *shih-shih*, under; *shih*, in; *shih-shih*, to; *shih-shih*, on; *shih-shih*, from; *shih-shih*, before, to; *shih-shih*, for the sake of, etc.

Adjectives.—Adjectives generally follow, but occasionally precede, the noun they qualify. Postpositions and suffixes are added to the adjective, and onto the qualified noun, if the adjective follows. Thus, *shih shih-shih shih-shih*, from a good man; *shih shih-shih*, very far; *shih-shih shih-shih shih-shih*, other one village, another village. *Shih* in *shih-shih* and *shih* in *shih-shih*, is an adverb meaning 'very.' *Shih-shih-shih*, a bad woman, is a relative phrase; see relative pronouns, below.

The suffix of comparison seems to be *shih-shih*, and *shih*, corresponding to *Lai shih* and *Lai shih shih*, is added to the adjective. Thus, *shih shih-shih shih shih shih-shih*, him than this taller. *Shih-shih* corresponds to *Lai shih-shih*. The list of words also denotes the

comparative and the superlative by adding *-aghi*, very; *thin*, *ā-d-aghā*, better, and *best*. Another suffix of the superlative seems to be *-āhā*; thus, *ā-āghā-āhā*, highest.

Numerals.—The numerals are given in the list of words. *Pa* in *pa-kāi*, one, etc., is probably a generic prefix. When the vowel of the following syllable is *i*, *pa* may be substituted for *pe*; thus, *pi-kā*, but in Captain Lewis's list *pe-kā*, four. The numerals *pa-kā*, ten, and *hā*, twenty, are identical with the forms in Lal, while *ten*, *ten*, and *āwā-wā*, twenty, in Captain Lewis's list, correspond to the forms used in Lushā and connected languages. Numerals usually follow, but occasionally precede, the nouns they qualify.

Personal.—The following are the Personal pronouns:—

Singular.—

<i>kāi-mā</i> , <i>kāi</i> , I.	<i>āwā-mā</i> , <i>āwā</i> , thou.	<i>ā-mā</i> , <i>ā-mā</i> , we, he.
<i>kāi-mā</i> , <i>kāi</i> , my.	<i>āwā-mā</i> , <i>āwā</i> , thy.	<i>ā-mā</i> , <i>ā</i> , his.
<i>kāi mā ā</i> , mine.	<i>āwā-i</i> , <i>āwā-mā-i</i> , thine.	

Plural.—

<i>kāwā-wā</i> , <i>kāwā</i> , <i>kāwā</i> , we.	<i>āwā-wā</i> , <i>āwā-wā</i> , <i>āwā</i> , you, <i>āwā</i> , they.
om.	you.

These forms have been collected from the following sources. Captain Lewis gives the forms *kāi-mā-kā*, mine, and *āwā-mā-kā*, thine. The rest are found in the specimens and in the list of words. In this latter source the personal pronouns are given twice, in Nos. 14-21, and in Nos. 126-131. The forms *āwā-i*, thine; *kāwā*, we; *āwā*, you; and *āwā*, they, are the same as in Lal. Demonstrative pronouns may be added to the personal ones, in order to emphasize; thus, *kāi-kā*, I; *ā-mā-kā*, he, etc. Demonstrative pronouns are also often used as personal pronouns of the third person. The short forms *kā*, *kāwā*; *mā*, *māwā*; *ā*, *āwā*, are probably all possessive pronouns, and are also used as personal prefixes with verbs. See below. The usual suffixes and postpositions may be added to the personal pronouns; thus, *āwā-mā-kā pāi āi-pāi*, thou art good; *āwā-mā-kā*, with thee, etc.

The following Demonstrative pronouns occur:—*kā* or *kā-kā*, this; *kā* or *kā-kā*, that; *āwā* or *āwā-kā*, that. The personal pronoun of the third person may also be used as a demonstrative pronoun. Thus, *kā āwā*, this horse; *kā/āwā*, this son; *kā āwā āwā-kā*, that tree under, etc.

There are no Relative pronouns. They are expressed in the same way as in Lal by means of relative participles, formed by adding a suffix *-mā*; thus, *āwā-āwā āwā-kā*, pig-by-man food-with, with the food which the pig ate; *kā-āwā-mā āwā-kā*, man-by-done evil, what I have done is bad, I have sinned; *kāi kā-āwā-āwā-mā*, that which I shall get. It will be seen that such relative participles may be used as substantives. The suffix *-mā* is probably the demonstrative pronoun *-mā*, that, which occurs in several cognate languages. It is perhaps identical with *mā*, even, which we find in *kā-kā-mā*, even. Relative clauses may also be formed by using the noun of agency or the root as a verbal noun; thus, *āwā/āwā āwā āwā-kā-kā-kā*, thy son his property wanted-who; *kā-āwā āwā-kā*, his coming time-at, at the time when he came. Compare Relative participles, below.

The following Interrogative pronouns occur: *āwā-kā*, *āwā*, or *āwā-kā*, who? *āwā*, *mā* or *mā-mā*, what? *āwā-kāwā* or *āwā-kā-kā*, why? *āwā-kā*, how many? *āwā-kā-kā*, how far?

Thus, *shí-fú-tai*, whom-om? *shí-fú-mén*, whom-from? *shí-mén wán-shí*, what (do) ye do? etc.

The following *reduplicative* processes occur:—*shàng-shàng*, anyone; *shí-shí*, anything.

Verbs.—Verbs are conjugated in person and number by means of personal prefixes. These are—*shì*, I; *shén*, we; *shǐ*, thou; *shén*, you; *shì*, he, she, it; *shén*, they. The list of words gives some other forms; thus, *shì*, *shén*, *shén*; *shén*, *shén*; *shén*, *shén*; but this above *shén* seems to be the regular one. The prefixes are occasionally dropped, but I have been unable to see any rule for their use.

The root alone, without any suffix, is freely used to denote present and past tenses. Thus, *shén-mén wán shí*, what do you do? *shí-mén shí wán*, he said; *shén shàng shàng shàng-shàng shí-shí shí*, that tree under house-bark on he-is-sitting; *shí-shàng shén shí-shí shí-shí*, to-day why do I have walked. By inserting *shí-shí*, now, and *shén-shí*, formerly, before the verb, a present definite and an imperfect is effected. Thus, *shí-mén shí shí-shí shí-shí*, I am leaving; *shí-mén shí shén-shí shí-shí*, I was leaving.

The suffix of the First tense is *shén*; thus *shí-mén shí-shí-shén*, I want. The prefix *shén* seems to denote the past in *shén-shén*, he said; *shí-shén*, he heard. In *shí shí-shí-shén shí*, I was, *shí-shén* seems to mean 'then.' *shí-shén-shén*, he went, is probably a compound verb; compare *shí shén*, to set out, to start. Thus, *shí-shén-shén*, he set out to go.

The suffix of the Future is *shí*, as in *shí*. Thus, *shí-mén shí shí-shí*, I shall be; *shí shí-shí*, I will go; *shén shí-shí*, we will eat, let us eat. This form is also used in the specimen in the sentence *shí-shí-shén-shén*, he would fill his stomach. The intended meaning seems to be 'he was about filling his stomach.' The future is used to denote what possibly takes place in *shí shí-shí-shén*, probably for *shí shí shí-shí*, I may be, that is to say: it may be that I am. Compare Compound verbs, below. The form ending in *shí* is also translated as an infinitive and as a past participle in the list; thus, *shí shén-shén*, to beat; *shí-shén-shén-shén*, having beaten. *shí shí-shén*, I go, shows that the suffix *shí* is also used to denote the present tense. Compare the corresponding suffix *shí* in *shén*, China, etc. *shí-shén-shén-shén* thus means 'my-leaving-in,' and *shí-shén-shén-shén*, his-leaving-will-be, it will be the case that he has drunk.

The Imperative mood may be expressed by using the root alone; thus, *shàng-pa*, bring; *shén*, strike; *shàng-shí-pa*, give me. The suffixes *shén* or *shén*, and the prefix *shén*, are also used to form imperatives. Thus, *shén-shén*, come him to wear; *shén-shén*, put on; *shàng-shí-mang-shén*, make me; *shàng-shén*, come; *shén-pa*, give; *shén-shén*, take; *shén-shén*, go. Instead of *shén* we sometimes find *shén*, i.e., probably *shén*; thus, *shén-shén*, beat.

The root alone, without any suffix, is also used as an *Infinitive* or *Participle* noun; thus *shí shàng-shén-shén*, his-coming-time-at, at the time when he comes; *shí-shàng-shén-shén*, his-coming-before, before he arrived. In one place this form seems to be used as an infinitive of purpose; thus, *shí-shén-shén shén shén-shén*, my friends with our frothing for, in order that I might beat with my friends. This perhaps contains a suffix corresponding to *leashéi* say. The usual suffix of the infinitive of purpose is, however, *shén*. Thus, *shí-shén shén-shén*, to eat there was not; *shén-shén*, giving for, to spare; *shén shí shén shén-shén*, they seem to be friendly not-are. It will be seen that this infinitive has also the force of a verbal noun. Still more this is the case in *shí shí-shén-shén-shén*, mild incipientness good, my share; *shén-shén shén-shén*, thy share.

Participles.—The suffix *shén* seems to form *Adverbial* participles; thus, *shén-shén*, after-

PĀNKHŪ.

Pānkhū is spoken in the Chakras and Bāh. Many chiefs' circles in the Chittagong Hill Tracts. The following are the numbers of speakers:—

Chakras	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	100
Bāh Bāng	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	100
																		200	
																		Total	500

Further particulars and a list of authorities will be found under Bānjāli.

A translation of the Parable of the Prodigal Son and a list of standard words and phrases have been received from Chittagong. They are full of mistakes, and I have not been able to correct them satisfactorily. In the list of words I have added the corresponding forms from Captain Lewis's list, with parenthesises. The interlinear translation has been added by me, and is, in a few places, very uncertain. The notes on Pānkhū grammar given below are founded on the forms occurring in the specimens and in the list of words. They are given with the utmost reserve.

Pronunciation.—The spelling, both in the specimen and in the list of words, is so inconsistent that it is impossible to make any definite statement with regard to the pronunciation. *ā*, for instance, seems to be interchangeable with *a*, *i*, *o*, and *u*; then, *ā* and *ā*, *ay*; *ai*, *ei*, and *ai*, *ay*; *a-ai* and *a-ai*, *he thā*; *aiā* and *aiā*, *hai*; *ā* and *ai*, *ā*, etc. *ā* is interchangeable with *i*; then, *ayā* and *ayā*, *many*; *a* with *i*; then *ai-ai-ai* and *ai-ai-ai*, *many*, *all*; *aiā-ā* and *aiā-ā*, *servant*; *ā* and *ā* with *i*; *āā* and *ai-āā*, *to sit*; *aiā* and *aiā*, *to consider*, etc. It is clear that such inconsistencies can only be due to want of precision in the perception of the sounds. The same remark holds good with regard to the occasional writing of capital letters; thus of *g* in *ā-gā-gā*, besides *ā-gā-gā*, *his son*; and of *p* in *ā-pā-pā*, besides *ā-pā-pā*, *servant*. Consonant words are occasionally connected, thus *ā-pā* and *ā-pā*, *his father*, etc.

The same inconsistency prevails with regard to consonants. Thus *ā*, *ā*, *ā*, *ā*, and *a*, are all interchangeable. We find for instance *ā-ā* and *ā-ā*, *in*; *ā-ā*, *ā-ā*, *ā-ā*, and *ā-ā*, *property*; *ā-ā* and *ā-ā*, *servant*; *ā-ā* and *ā-ā*, *one*; *ā-ā-pā* and *ā-ā-pā*, *brother*, etc. *āā* is probably only another way of writing *a*, and this sound or *ā* is probably the sound intended. *ā* and *pā* are interchanged in *ā-ā* and *pā-ā*, *sister*. *ā* is probably pronounced *a*, and sometimes *i* is also written. Thus, *ā-ā* and *ā-ā*, *strike*. The pronunciation of *ā* cannot be ascertained. It is occasionally interchanged with *ā* and *ā*; thus, *ā-ā* and *ā-ā*, *to come*; *ā-ā*, *to arrive*. In Southern Chin according to Mr. Houghton, *ā* regularly corresponds to *ā* in Lushā, and the occurrence of both in Pānkhū may be due to the double influence of the two former languages. The sound *ā* is also interchangeable with *ā* in Lāi.

The writing of aspirated letters is also very inconsistent. The prefix *pā* in the first materials is generally written *pā*; then *pā-ā*, *one*. In the same way we find the male suffix *pā* written *pā* in *ā-ā-pā*, *younger brother*; but *ā-pā*, *older brother*. The sound is probably the same as that of the English *p*. In other words *pā* seems to be written for *f*; thus, *pā-ā*, *father*. In the same way *ā* is interchanged with *ā*; *f* with *ā*; *f* with *ā*; *f* with *ā*. Thus, *pā-ā-ā* and *pā-ā-ā*, *two*; *ā-ā* and *āā*, *to sit*; *āā* and *āā*, *two*; *ā-ā-ā* and *ā-ā-ā*, *far*, etc.

Consonant consonants may be substituted; thus, *khil-ha* for *khil-hi*, one.

H is absent in *pôro*, give; but *a-pôh*, he gave; *hul-rah* or *hul-ra*, go, etc.

Consonants are sometimes doubled between vowels; thus, *happel* or *hi-pil*, my father; *hissang*, back, i.e., *hi-sang*, my back; *hane*, in the house, etc. The *h* in *an-d-rice*, he was finally, seems to be emphatic.

Articles.—The numeral *khil-hi*, one, is used as an indefinite article. Definiteness is marked by using demonstrative pronouns or relative clauses. Thus, *ai-rice khil-hi*, *man one*, a man; *a-mi hui-hi*, that house is, in the house; *h-hul-ai rice*, he gone-having bill, the bill into which he had gone. In the list of words the suffix *hi* in *khil-hi* is once used alone as an indefinite article; then *pi hi*, a father.

Nouns. Gender seems only to be apparent in the case of animate beings. It is sometimes distinguished by using different words. Thus, *pi*, father; *ai*, mother; *ai-rice*, man; *ai-hi*, woman. The list of words gives *phipip*, man; *phai-ai*, woman. *Pi* is the common male suffix, and *ai* the corresponding female one. Thus *ai-pi*, man, and probably *ai-ai*, woman; *ai pi*, dog; *ai ai*, bitch. Another set of suffixes is *chil*, male, and *ai-pai*, female. Thus, *cho-pi* *choi*, bull; *cho-pi* *ai-pai*, cow; *ai-hi* *chil*, a male deer; *ai-hi* *pi*, a female deer. Also *hang* occurs as a male, and *ai-ai* as a female suffix; thus, *ai hang* *ai-pi*, dogs; *cho-pi* *ai-ai*, a cow. It is also possible to add the noun the gender of which is indicated as an adjective to some word meaning 'male' or 'female being.' Thus, *ai-pi* *ai-ai*, man child, son; *ai-ai* *ai-ai*, woman child, daughter; *ai-ai* *khil-hi* *ai-hi*, female-being one cow, a cow.

Number is only indicated when it does not appear from the context. Several words, all apparently meaning 'many', 'much', 'all' etc., are added in order to denote the plural. The following occur: *a*, *pi*, *hang*, *hap*, *api*, and *go*. *H* only occurs in *ai-hi*, the pipe, and is perhaps no plural suffix. *Pi* or *ai* means 'all' in *hul-hi*, *hul*, and other languages. As a plural suffix it may be used alone, or together with other suffixes, e.g., *api*. It generally occurs in the form *ai-pi-ai* (compare *Lushai* *ai-ai-ai*, all), or as *pi-hi*. *Hang* corresponds to *Lushai* *ang-mang*, all, *Lai* *ang*, anything. *Api* occurs as a plural suffix in *Köna*, *Bahama*, *Banggi*, etc., and means 'many', 'very'. Compare No. 112 in the list of words. In *Pinkhi* it is often combined with *go* or *pi*, which corresponds to *Nyia* *go*, all. I cannot analyse the remaining plural suffix *hap*, which is used alone or together with *api*. The following instances will illustrate the use of these suffixes, as *pi-pi* *khil-hi*, from fathers, *hi*, their father-all from; *ai-ai* *pi-hi* (i.e., *pi-hi*) *khil-hi*, daughter all from, from daughters; *hi* *pi-ai*, goats; *ai-ai* *ai* *ai-pi-ai*, good men all, good men; *ai-pi* *ai* *ai-pi-ai*, all daughters, *hi*, human-beings female all; *ai-ai* *ai* *ai-pi-ai*, daughters, *hi*, daughter they all; *ai-ai* *ai* *api* *ai-pi* *hang-mang*, good men very all is, to good men; *ai-ai* *ai* *api* *hang* *khil-hi*, good men many all from, from good men; *cho-pi* *ai-ai* *hap*, goats; *ai-ai* *api* *hang-mang*, to daughters; *ai* *cho-pi* *api*, his servants; *ai* *pi* *api* *hi* *hang-mang*, of fathers, *hi*, perhaps their father many (of) word many-in; *ai-ai* *ai* *api* *go*, good men, etc.

Case.—The Nominative and the Accusative do not take any suffix. The suffix is, denoting the agent, is generally added to the subject of a transitive verb. The *i* in *ai* is occasionally dropped after a preceding vowel. Thus, *ai-rice* *khil-hi* *ai-pi* *ai-hi* *ai-ai*, man one-by one two he-go. The suffix is however often omitted, especially in the first of words. The Genitive is denoted by putting the governed before the governing

Demonstrative pronouns.—*Hi*, this; *mé hi*, this, he; *mé, tshí*; *ho, tshí*; *shí*, that; *shí, mé-hí*, that; *chí*, that. The pronoun *chí* is added to other words in order to emphasize; thus, *ho-chí*, I; *tsung-mé-chí*, you; *hi-yí chí*, my father; *á-tsin chí*, his property.

Relative pronouns.—Their place is supplied by the use of relative participles and the noun of agency. Thus, *á hó-mé sin*, he going country, the country into which he went; *á mé chí-ho sin díng-dí hó-mé*, thy brother that country another-to went-who; *á mé sin mé-mé-tá*, thy son fortune visited-who.

Interrogative pronouns.—*á-hí*, who? *mé-hí*, this what? *á-hí*, what? *hi-yí-hí*, how much? *hi-yí-hí-sin*, how many? *hi-hí-hí*, how far? *á-sung-á*, why? The interrogative particle *mé* may be added. Thus, *tsé háng mé mé* (*tsé, mé cháng*, whom from did you buy? *á mé* as *á*, what are they doing? Compare *tsé mé á*, what do you do? *shí* and *mé* are apparently also used in the sense of 'even'; thus *hi-á mé*, a hill even; *sung háng hi-mé*, thus to that even, and also towards thence.

Indefinite pronouns.—The only instance seems to be *á-mé tsé hó-mé* (*á-hí*), any thy word I disobeyed not. *Á-mé* is perhaps for *á-mé*; compare *lai á-mé-mé*, nothing.

Verbs.—Verbs are conjugated in person and number by means of personal prefixes. The following occur:—*hi* or *ho*, I; *ho*, we; *mé*, thou; *mé*, you; *á*, he; *on*, they. These prefixes are often dropped, but this fact may be due to inadvertence. The list of words abounds in blunders. Thus, *hi* and *á* are occasionally used as plural prefixes. In the second person the imperative is given instead of all other forms, and before the imperative the prefixes are regularly dropped. In No. 240 the prefix of the second person singular is given as *mé*, probably a miswriting for *mé*, etc.

The root alone is freely used to denote present and past tenses. Thus, *hi-mé hi chíng*, I am; *á yá*, he gave; *hi hi*, I have gone; *hi-mé(mé) hi hi*, I had struck.

The suffix of the Present definite is given as *ro* or *sin*, compare *lai ho*. Thus, *hi-mé(mé) hi hi-ro*, I am striking; *mé-hí-mé*, he is sitting. The corresponding Imperfect seems to be formed with the suffix *ro*; thus, *hi-mé(mé) hi hi-ro*, I was beating. This form is probably also a present definite, compare the corresponding suffix *shí* in Englished. Another suffix of the imperfect is perhaps *á*; thus, *mé shí-mé, á-hí, ho-hí*, this man looked, etc. looked. Compare Participles below.

The suffixes of the Past tense are *á* and *ro*; thus, *hi chíng-á*, I did; *á hi-hí*, he said; *hi-mé hi hi-ro*, I went. The form *in ro* seems to be identical with the form for the present definite mentioned above.

The suffix of the Future is *á* and the personal prefixes are inserted between the root and the suffix. Thus, *hi-mé chíng-á-hí*, I shall be, *hi*, I 'be' I say; *hi-hí-á*, I shall strike; *hi-hí-á*, I will go. Compare the future in Englished and other Old Kuki dialects. Another future suffix seems to be *á*; thus, *hi-hí-á*, I shall die, I am dying; *hi-mé hí-hí-á*, we shall strike with, I shall be struck.

Imperative.—According to the list of words the root alone, without any suffix, may be used as an imperative; thus, *hi*, go; *chíng*, be. The usual suffixes are *ro* or *á* and *sung*; thus, *hi-ro*, give; *sung-sung*, bring. The form ending in *sung* seems to be connected with the future suffix *sung* in Englished, Hakkha, etc. The suffix of the negative imperative is *mé-ro*; thus, *mé-mé shí-mé-ro*, come-among don't consider, *hi*, perhaps,

Shen-in	khôk-lâ	â-khâ,	'I-in	ni-ai?	'Nâ-nâ-phâ	â-thang,
Servant	we	he-called,	'N'hat	pus-do/	'Thy-ponger brother	he came,
nâ-pâ-lâ	â-thang	â-nâ-tham-â,	ni	am-lâ	Dam-khâ	â-
thy-father	he-happy-become	he gave-friend,	how	they-didn't,	Safe	he
thang/	â-â-pâ	thâ	â-nang-anhâ,	â-pâ,	'E-rang-â	
came/	His older-son	that	he-got-angry,	His-father,	'N'hat	
â-ni-anhâ/	â-â-thâ,	â-thang-ni	â-thâk,	â-â-pâ,	'Lau-kâ	hang
he-angry/	he-said,	how-from	he-came-out,	The-older,	'Long-time	thy
tham	kâ-thâm-â,	â-nâ,	nâ-th	kâ-thâ-lâ,	nâ-th-â-nâ	kâ-thâ
word	I-did,	say	thy-word	I-forgot-not,	time-say	kâ
nâ,	'Kach-hâm	ni-pâk	nâ	ni-rang/	ni-th-lâ,	Nâ-nâ
even,	'Thy-friends	thy-companions	with	not/	then-what-not,	Thy-ponger-son
ni-m	nâ-vâ-thâ	hang-thang-thâ,	ni	nâ-th-pâ/	'E-k-nâ	
property	water-into	come-come,	how	flow-to-drink-come-not/	'My-son	
nang-thâ	kon-tham-lâ	nâ-tham	kâ-khang-â,	Nâ-nâ-thâ	ky	nâm.
tham	always	flow-not	me-with,	Thy-ponger-brother	that	that
thang-â	â-kâ-thâ	â-thâ-tham	â-tham-nâ,	Khâ-thâ	hang-thang-â,	
other-to	he-went-into	he-died	he-allow to,	Thang-tham	how-merry-to be	
â-thâ-tham-nâ,	In-â-thang	tham-nâ	thâ nang-nâ-thâ/			
â-good-happy-to,	How-to	superior	that	thing/		

STANDARD WORDS AND SENTENCES IN THE LANGUAGES

English	Lai (Lolo-)	Standard Chinese (Pinyin)	Tibetan (Tibetan)
1. One	Yi	Yi	Yi
2. Two	Yi, yi	Yi	Yi
3. Three	Yi	Yi	Yi
4. Four	Yi	Yi	Yi
5. Five	Yi	Yi	Yi
6. Six	Yi	Yi	Yi
7. Seven	Yi	Yi	Yi
8. Eight	Yi	Yi	Yi
9. Nine	Yi	Yi	Yi
10. Ten	Yi	Yi	Yi
11. Twenty	Yi	Yi	Yi
12. Fifty	Yi	Yi	Yi
13. Hundred	Yi, yi, yi, yi, yi, yi	Yi	Yi
14. I	Yi	Yi	Yi
15. Of me	Yi, yi, yi	Yi	Yi
16. Mine	Yi, yi, yi	Yi	Yi
17. We	Yi	Yi	Yi
18. Of us	Yi	Yi	Yi
19. Our	Yi	Yi	Yi
20. Them	Yi	Yi	Yi
21. Of them	Yi, yi, yi	Yi	Yi
22. Their	Yi, yi, yi, yi, yi, yi	Yi	Yi
23. You	Yi	Yi	Yi
24. Of you	Yi	Yi	Yi

OF THE CENTRAL OHIN SUB-GROUP.

English orthography (H.M. Survey)	English orthography (H.M. Survey)	English
Pu-hih	Pu-hih (or hi-hih)	1. One.
Pu- (or pu-oh)	Pu-oh (or pu-oh)	2. Two.
Pu-tan	Pu-tan (or pu-tan)	3. Three.
Pu- (or pu-oh)	Pu- (or pu-oh)	4. Four.
Pu-oh	Pu-oh	5. Five.
Pu-oh	Pu-oh	6. Six.
Pu-oh	Pu-oh (or pu-oh)	7. Seven.
Pu-oh (or pu-oh)	Pu-oh (or pu-oh)	8. Eight.
Pu-oh	Pu-oh (or pu-oh)	9. Nine.
Pu-oh (or pu-oh)	Pu-oh	10. Ten.
Pu-oh (or pu-oh)	Pu-oh	11. Twenty.
Pu-oh	Pu-oh	12. Fifty.
Pu-oh	Pu-oh (or pu-oh)	13. Hundred.
Ku-oh	Ku-oh	14. 1.
Ku-oh	Ku-oh (or ku-oh)	15. 1000.
Ku-oh (or ku-oh)	Ku-oh (or ku-oh)	16. 1000.
Ku-oh	Ku-oh	17. 10.
Ku-oh	Ku-oh	18. 1000.
Ku-oh	Ku-oh	19. 1000.
Ku-oh	Ku-oh	20. 1000.
Ku-oh	Ku-oh	21. 1000.
Ku-oh	Ku-oh	22. 1000.
Ku-oh	Ku-oh	23. 1000.
Ku-oh	Ku-oh	24. 1000.
Ku-oh	Ku-oh	25. 1000.
Ku-oh	Ku-oh	26. 1000.
Ku-oh	Ku-oh	27. 1000.
Ku-oh	Ku-oh	28. 1000.
Ku-oh	Ku-oh	29. 1000.
Ku-oh	Ku-oh	30. 1000.
Ku-oh	Ku-oh	31. 1000.
Ku-oh	Ku-oh	32. 1000.
Ku-oh	Ku-oh	33. 1000.
Ku-oh	Ku-oh	34. 1000.

English	Lat. (Italian)	Standard German (N. H. Meyer)	Latini (Dall'Or)
33. Your	Tuoi	-----	Empressor di T.
34. He	Amo	Amal	Emick, h.
35. Of him	Amo, tu, or a	-----	Emo
36. We	Amo, tu, or amo, i	-----	Emo, i
37. They	Ami	Amal hi	Amo, tu, or
38. Of them	Ami	-----	Emo
39. Their	Ami	-----	Amo, tu, or
40. Good	Eui	-----	Emo
41. Good	Eui	Em (m)	Empho
42. Poor	Eui	Em-ge	Emo
43. My	Mya	Mya	Emo
44. Much	Tu	Em	Em
45. Much	Th	Em	Em
46. He	Th	Em	Emo
47. He	Th	Em	Emo
48. He	Th	Em	Emo
49. He	Th	Em	Emo
50. He	Th	Em	Emo
51. He	Th	Em	Emo
52. He	Th	Em	Emo
53. He	Th	Em	Emo
54. He	Th	Em	Emo
55. He	Th	Em	Emo
56. He	Th	Em	Emo
57. He	Th	Em	Emo
58. He	Th	Em	Emo
59. He	Th	Em	Emo
60. He	Th	Em	Emo
61. He	Th	Em	Emo
62. He	Th	Em	Emo
63. He	Th	Em	Emo
64. He	Th	Em	Emo
65. He	Th	Em	Emo
66. He	Th	Em	Emo
67. He	Th	Em	Emo
68. He	Th	Em	Emo
69. He	Th	Em	Emo
70. He	Th	Em	Emo
71. He	Th	Em	Emo
72. He	Th	Em	Emo
73. He	Th	Em	Emo
74. He	Th	Em	Emo
75. He	Th	Em	Emo
76. He	Th	Em	Emo
77. He	Th	Em	Emo
78. He	Th	Em	Emo
79. He	Th	Em	Emo
80. He	Th	Em	Emo
81. He	Th	Em	Emo
82. He	Th	Em	Emo
83. He	Th	Em	Emo
84. He	Th	Em	Emo
85. He	Th	Em	Emo
86. He	Th	Em	Emo
87. He	Th	Em	Emo
88. He	Th	Em	Emo
89. He	Th	Em	Emo
90. He	Th	Em	Emo
91. He	Th	Em	Emo
92. He	Th	Em	Emo
93. He	Th	Em	Emo
94. He	Th	Em	Emo
95. He	Th	Em	Emo
96. He	Th	Em	Emo
97. He	Th	Em	Emo
98. He	Th	Em	Emo
99. He	Th	Em	Emo
100. He	Th	Em	Emo

Indo-European Root	Indo-European Root	English
	Anger (to anger)	33. Tame.
Anger (to anger)	Anger (to anger)	34. Sea.
Anger (to anger)	Anger (to anger)	35. Of him.
Anger (to anger)	Anger (to anger)	36. Sea.
Anger (to anger)	Anger (to anger)	37. They.
Anger (to anger)	Anger (to anger)	38. Of them.
Anger (to anger)	Anger (to anger)	39. Them.
Anger (to anger)	Anger (to anger)	40. Their.
Anger (to anger)	Anger (to anger)	41. For.
Anger (to anger)	Anger (to anger)	42. You.
Anger (to anger)	Anger (to anger)	43. By.
Anger (to anger)	Anger (to anger)	44. Month.
Anger (to anger)	Anger (to anger)	45. Tooth.
Anger (to anger)	Anger (to anger)	46. Eat.
Anger (to anger)	Anger (to anger)	47. Eat.
Anger (to anger)	Anger (to anger)	48. Eat.
Anger (to anger)	Anger (to anger)	49. Eat.
Anger (to anger)	Anger (to anger)	50. Eat.
Anger (to anger)	Anger (to anger)	51. Eat.
Anger (to anger)	Anger (to anger)	52. Eat.
Anger (to anger)	Anger (to anger)	53. Eat.
Anger (to anger)	Anger (to anger)	54. Eat.
Anger (to anger)	Anger (to anger)	55. Eat.
Anger (to anger)	Anger (to anger)	56. Eat.
Anger (to anger)	Anger (to anger)	57. Eat.
Anger (to anger)	Anger (to anger)	58. Eat.
Anger (to anger)	Anger (to anger)	59. Eat.
Anger (to anger)	Anger (to anger)	60. Eat.
Anger (to anger)	Anger (to anger)	61. Eat.
Anger (to anger)	Anger (to anger)	62. Eat.
Anger (to anger)	Anger (to anger)	63. Eat.
Anger (to anger)	Anger (to anger)	64. Eat.
Anger (to anger)	Anger (to anger)	65. Eat.
Anger (to anger)	Anger (to anger)	66. Eat.
Anger (to anger)	Anger (to anger)	67. Eat.
Anger (to anger)	Anger (to anger)	68. Eat.
Anger (to anger)	Anger (to anger)	69. Eat.
Anger (to anger)	Anger (to anger)	70. Eat.
Anger (to anger)	Anger (to anger)	71. Eat.
Anger (to anger)	Anger (to anger)	72. Eat.
Anger (to anger)	Anger (to anger)	73. Eat.
Anger (to anger)	Anger (to anger)	74. Eat.
Anger (to anger)	Anger (to anger)	75. Eat.
Anger (to anger)	Anger (to anger)	76. Eat.
Anger (to anger)	Anger (to anger)	77. Eat.
Anger (to anger)	Anger (to anger)	78. Eat.
Anger (to anger)	Anger (to anger)	79. Eat.
Anger (to anger)	Anger (to anger)	80. Eat.
Anger (to anger)	Anger (to anger)	81. Eat.
Anger (to anger)	Anger (to anger)	82. Eat.
Anger (to anger)	Anger (to anger)	83. Eat.
Anger (to anger)	Anger (to anger)	84. Eat.
Anger (to anger)	Anger (to anger)	85. Eat.
Anger (to anger)	Anger (to anger)	86. Eat.
Anger (to anger)	Anger (to anger)	87. Eat.
Anger (to anger)	Anger (to anger)	88. Eat.
Anger (to anger)	Anger (to anger)	89. Eat.
Anger (to anger)	Anger (to anger)	90. Eat.
Anger (to anger)	Anger (to anger)	91. Eat.
Anger (to anger)	Anger (to anger)	92. Eat.
Anger (to anger)	Anger (to anger)	93. Eat.
Anger (to anger)	Anger (to anger)	94. Eat.
Anger (to anger)	Anger (to anger)	95. Eat.
Anger (to anger)	Anger (to anger)	96. Eat.
Anger (to anger)	Anger (to anger)	97. Eat.
Anger (to anger)	Anger (to anger)	98. Eat.
Anger (to anger)	Anger (to anger)	99. Eat.
Anger (to anger)	Anger (to anger)	100. Eat.

Swahili (Chalanga III Group)	Arabic (Chalanga III Group)	English
Mwinyi	Mwinyi (or mi-rhisi)	81. Man.
Kupitoni	Kupitoni	82. Woman.
Kiwani	Kiwani	83. Wife.
Pani (probably incorrect)	Pani	84. Child.
Ki-Ng'ani	Ki-Ng'ani	85. Son.
Ki-Ng'ani	Ki-Ng'ani	86. Daughter.
Takani	Takani	87. Horn.
Pumani (?)	Pumani	88. Scholar.
Ki-Ng'ani	Ki-Ng'ani	89. Shepherd.
Takani (probably incorrect)	Takani	90. Owl.
Kiwani	Kiwani	91. Dove.
Mi	Mi	92. Son.
Takani	Takani (or Takani)	93. Horn.
Ar	Ar	94. Son.
Mi	Mi (or mi)	95. Son.
Ti (or Ti)	Ti	96. Water.
Is	Is	97. Horn.
Is	Is	98. Horn.
Is	Is	99. Horn.
Is	Is	100. Horn.
Is	Is	101. Horn.
Is	Is	102. Horn.
Is	Is	103. Horn.
Is	Is	104. Horn.
Is	Is	105. Horn.
Is	Is	106. Horn.
Is	Is	107. Horn.
Is	Is	108. Horn.
Is	Is	109. Horn.
Is	Is	110. Horn.
Is	Is	111. Horn.
Is	Is	112. Horn.
Is	Is	113. Horn.
Is	Is	114. Horn.
Is	Is	115. Horn.
Is	Is	116. Horn.
Is	Is	117. Horn.
Is	Is	118. Horn.
Is	Is	119. Horn.
Is	Is	120. Horn.

English	Lat. (Latin)	Monks of Tongue (P. S. Latin)	Scottish (Gaelic)
19. Sail	Sail	Sail	Sail
20. Sail	Sail	Sail	Sail
21. Sail	Sail	Sail	Sail
22. Sail	Sail	Sail	Sail
23. Sail	Sail	Sail	Sail
24. Sail	Sail	Sail	Sail
25. Sail	Sail	Sail	Sail
26. Sail	Sail	Sail	Sail
27. Sail	Sail	Sail	Sail
28. Sail	Sail	Sail	Sail
29. Sail	Sail	Sail	Sail
30. Sail	Sail	Sail	Sail
31. Sail	Sail	Sail	Sail
32. Sail	Sail	Sail	Sail
33. Sail	Sail	Sail	Sail
34. Sail	Sail	Sail	Sail
35. Sail	Sail	Sail	Sail
36. Sail	Sail	Sail	Sail
37. Sail	Sail	Sail	Sail
38. Sail	Sail	Sail	Sail
39. Sail	Sail	Sail	Sail
40. Sail	Sail	Sail	Sail
41. Sail	Sail	Sail	Sail
42. Sail	Sail	Sail	Sail
43. Sail	Sail	Sail	Sail
44. Sail	Sail	Sail	Sail
45. Sail	Sail	Sail	Sail
46. Sail	Sail	Sail	Sail
47. Sail	Sail	Sail	Sail
48. Sail	Sail	Sail	Sail
49. Sail	Sail	Sail	Sail
50. Sail	Sail	Sail	Sail
51. Sail	Sail	Sail	Sail
52. Sail	Sail	Sail	Sail
53. Sail	Sail	Sail	Sail
54. Sail	Sail	Sail	Sail
55. Sail	Sail	Sail	Sail
56. Sail	Sail	Sail	Sail
57. Sail	Sail	Sail	Sail
58. Sail	Sail	Sail	Sail
59. Sail	Sail	Sail	Sail
60. Sail	Sail	Sail	Sail
61. Sail	Sail	Sail	Sail
62. Sail	Sail	Sail	Sail
63. Sail	Sail	Sail	Sail
64. Sail	Sail	Sail	Sail
65. Sail	Sail	Sail	Sail
66. Sail	Sail	Sail	Sail
67. Sail	Sail	Sail	Sail
68. Sail	Sail	Sail	Sail
69. Sail	Sail	Sail	Sail
70. Sail	Sail	Sail	Sail
71. Sail	Sail	Sail	Sail
72. Sail	Sail	Sail	Sail
73. Sail	Sail	Sail	Sail
74. Sail	Sail	Sail	Sail
75. Sail	Sail	Sail	Sail
76. Sail	Sail	Sail	Sail
77. Sail	Sail	Sail	Sail
78. Sail	Sail	Sail	Sail
79. Sail	Sail	Sail	Sail
80. Sail	Sail	Sail	Sail
81. Sail	Sail	Sail	Sail
82. Sail	Sail	Sail	Sail
83. Sail	Sail	Sail	Sail
84. Sail	Sail	Sail	Sail
85. Sail	Sail	Sail	Sail
86. Sail	Sail	Sail	Sail
87. Sail	Sail	Sail	Sail
88. Sail	Sail	Sail	Sail
89. Sail	Sail	Sail	Sail
90. Sail	Sail	Sail	Sail
91. Sail	Sail	Sail	Sail
92. Sail	Sail	Sail	Sail
93. Sail	Sail	Sail	Sail
94. Sail	Sail	Sail	Sail
95. Sail	Sail	Sail	Sail
96. Sail	Sail	Sail	Sail
97. Sail	Sail	Sail	Sail
98. Sail	Sail	Sail	Sail
99. Sail	Sail	Sail	Sail
100. Sail	Sail	Sail	Sail

Singali (Chittagong S.L. Form)	Pashti (Chittagong S.L. Form)	English
ai	Chai-a (i)	30. Sea
Fai	Tai-a (or tai-a-ai)	31. Sea
Hong-ai	Hong-ai (or tai-a-ai)	32. Sea
Wai (or tai-a)	Tai-a	33. Sea
Di	Hong-ai	34. Sea
Thai	Thai	35. Sea
Pi	Pi-ai (or pa-ai)	36. Sea
Tai-a (or tai-a-ai)	Khai-a (or pa-ai)	37. Sea
Aai	Chong-hai	38. Up
ai-ai	ai-ai	39. Sea
ai-ai-ai	ai-ai-ai	40. Sea
ai-ai	ai-ai-ai (or tai-a-ai)	41. Sea
Thai	Thai-ai	42. Sea
Thai	Thai-ai	43. Sea
Thai	Thai-ai	44. Sea
Thai	Thai-ai	45. Sea
Thai	Thai-ai	46. Sea
Thai	Thai-ai	47. Sea
Thai	Thai-ai	48. Sea
Thai	Thai-ai	49. Sea
Thai	Thai-ai	50. Sea
Thai	Thai-ai	51. Sea
Thai	Thai-ai	52. Sea
Thai	Thai-ai	53. Sea
Thai	Thai-ai	54. Sea
Thai	Thai-ai	55. Sea
Thai	Thai-ai	56. Sea
Thai	Thai-ai	57. Sea
Thai	Thai-ai	58. Sea
Thai	Thai-ai	59. Sea
Thai	Thai-ai	60. Sea
Thai	Thai-ai	61. Sea
Thai	Thai-ai	62. Sea
Thai	Thai-ai	63. Sea
Thai	Thai-ai	64. Sea
Thai	Thai-ai	65. Sea
Thai	Thai-ai	66. Sea
Thai	Thai-ai	67. Sea
Thai	Thai-ai	68. Sea
Thai	Thai-ai	69. Sea
Thai	Thai-ai	70. Sea
Thai	Thai-ai	71. Sea
Thai	Thai-ai	72. Sea
Thai	Thai-ai	73. Sea
Thai	Thai-ai	74. Sea
Thai	Thai-ai	75. Sea
Thai	Thai-ai	76. Sea
Thai	Thai-ai	77. Sea
Thai	Thai-ai	78. Sea
Thai	Thai-ai	79. Sea
Thai	Thai-ai	80. Sea
Thai	Thai-ai	81. Sea
Thai	Thai-ai	82. Sea
Thai	Thai-ai	83. Sea
Thai	Thai-ai	84. Sea
Thai	Thai-ai	85. Sea
Thai	Thai-ai	86. Sea
Thai	Thai-ai	87. Sea
Thai	Thai-ai	88. Sea
Thai	Thai-ai	89. Sea
Thai	Thai-ai	90. Sea
Thai	Thai-ai	91. Sea
Thai	Thai-ai	92. Sea
Thai	Thai-ai	93. Sea
Thai	Thai-ai	94. Sea
Thai	Thai-ai	95. Sea
Thai	Thai-ai	96. Sea
Thai	Thai-ai	97. Sea
Thai	Thai-ai	98. Sea
Thai	Thai-ai	99. Sea
Thai	Thai-ai	100. Sea

English.	Lat. (Chinese).	Source of Chinese (P. H. Roman).	Latent (Chinese).
106. Two fathers . . .	Pa gí-ai . . .	...	Pa gí-ai-ai . . .
106. Fathers . . .	Pa gí-ai . . .	...	Pa gí-ai . . .
107. Of fathers . . .	Pa gí-ai . . .	...	Pa gí-ai . . .
108. To fathers . . .	Pa gí-ai hi . . .	...	Pa gí-ai hi . . .
109. From fathers . . .	Pa gí-ai hi . . .	...	Pa gí-ai hi . . .
110. A daughter . . .	Paai gí-ai . . .	...	Paai gí-ai . . .
111. Of a daughter . . .	Paai gí-ai . . .	...	Paai . . .
112. To a daughter . . .	Paai gí-ai hi . . .	...	Paai gí-ai hi . . .
113. From a daughter . . .	Paai gí-ai hi . . .	...	Paai gí-ai hi . . .
114. Two daughters . . .	Paai gí-ai . . .	...	Paai gí-ai . . .
115. Daughters . . .	Paai gí-ai . . .	...	Paai . . .
116. Of daughters . . .	Paai gí-ai . . .	...	Paai . . .
117. To daughters . . .	Paai gí-ai hi . . .	...	Paai gí-ai hi . . .
118. From daughters . . .	Paai gí-ai hi . . .	...	Paai gí-ai hi . . .
119. A good man . . .	Mí gí-ai . . .	...	Mí gí-ai . . .
120. Of a good man . . .	Mí gí-ai . . .	...	Mí . . .
121. To a good man . . .	Mí gí-ai hi . . .	...	Mí gí-ai hi . . .
122. From a good man . . .	Mí gí-ai hi . . .	...	Mí gí-ai hi . . .
123. Two good men . . .	Mí gí-ai . . .	...	Mí gí-ai . . .
124. Good men . . .	Mí gí-ai . . .	...	Mí gí-ai . . .
125. Of good men . . .	Mí gí-ai . . .	...	Mí . . .
126. To good men . . .	Mí gí-ai hi . . .	...	Mí gí-ai hi . . .
127. From good men . . .	Mí gí-ai hi . . .	...	Mí gí-ai hi . . .
128. A good woman . . .	Mí-ai . . .	From hi-ai-ai . . .	Mí-ai . . .
129. A bad boy . . .	Pa gí-ai . . .	From hi-ai-ai . . .	Pa gí-ai . . .
130. Good women . . .	Mí-ai . . .	...	Mí-ai . . .

Indonesian (Klasifikasi 195)	Indonesian (Klasifikasi 195)	English
Kayu pa-ru	Pa-pla-ru-ku	100. Two fathers.
Kayu tua ngil	Au-plang-gi-ku	101. Father.
Ki-pi tua ngil	Au-plang-gi ki-ku	102. Of father.
Ki-pi tua ngil	Au-plang-gi Klag-ru	103. To father.
Kayu tua ngil	Au-pi-ku	104. From father.
Puat pa-ku	Ku-ru-ku	110. A daughter.
Puat pa-ku	Ku-ru-ku-ku	111. Of a daughter.
Puat pa-ku	Ku-ru-ku Klag-ru	112. To a daughter.
Puat pa-ku	Ku-ru-ku	113. From a daughter.
Puat pi-ru	Ku-ru-ku	114. Two daughters.
Puat tua ngil	Ku-ru-ku	115. Daughter.
Puat tua ngil ma-ru	Ku-ru-ku	116. Of daughter.
Puat tua ngil	Ku-ru-ku Klag-ru	117. To daughter.
Puat tua ngil	Ku-ru-ku	118. From daughter.
Mi-ku	Ku-ru-ku	119. A good man.
Mi-ku	Ku-ru-ku	120. Of a good man.
Mi-ku	Ku-ru-ku Klag-ru	121. To a good man.
Mi-ku	Ku-ru-ku	122. From a good man.
Mi-ku	Ku-ru-ku	123. Two good men.
Mi-ku	Ku-ru-ku	124. Good man.
Mi-ku	Ku-ru-ku	125. Of good man.
Mi-ku	Ku-ru-ku	126. To good man.
Mi-ku	Ku-ru-ku	127. From good man.
Mi-ku	Ku-ru-ku	128. A good woman.
Mi-ku	Ku-ru-ku	129. A bad boy.
Mi-ku	---	130. Good woman.

English	Tai (Shan)	Chinese of Siam (P. H. Wats)	Latin (Shan)
121. A bad girl	Mi hāi mōkō	.....	Mhāi hāi' mō-pang mō-kō po-thāi.
122. Good	A-tā	A-tā-tā	Tā
123. Father	A-tā dāp	A-tā-tā	Tā dā
124. Heat	A-tā-hyā	A-tā-hyā	Tā hā
125. High	A-tān	A-tān	Tān
126. Highest	A-tān dāp	.....	Tān dā
127. Highest	A-tān-hyā	.....	Tān hā
128. A house	Hāng gān	.....	Hāng-pān
129. A name	Hāng pī	.....	Hāng-pān
130. House	Hāng gān rōi	.....	Hāng-pān
131. Name	Hāng pī rōi	.....	Hāng-pān
132. A ball	Hā gān	Tān-tān	Hāng-pān
133. A new	Tā pī	Tā	Hāng-pān
134. To be	Hā gān rōi	.....	Hāng-pān
135. Green	Hā pī rōi	.....	Hāng-pān
136. A ring	Uvā gān	.....	Uvā-pān
137. A stick	Uvā pī	.....	Uvā-pān
138. Ring	Uvā gān rōi	.....	Uvā
139. Ringed	Uvā pī rōi	.....	Uvā-tā
140. A bagpipe	Mā hā gān	.....	Kā pī-pān
141. A female goat	Mā hā pī	.....	Kā-tā-pān
142. Goat	Mā hā rōi	.....	Kā-tā
143. A male deer	Mā hāi mō	.....	Mā-hāi-pān
144. A female deer	Mā hāi pī	.....	Mā-hāi-tā-pān
145. Deer	Mā hāi mōi	.....	Mā-hāi
146. Lion	Kā-mā K'ān	.....	Kā-mā hā-tā
147. Tiger cat	Hāng-mā K'ān	.....	Hāng-mā-tā

Beijing pronunciation with Tone(s)	Chinese (Pinyin) with Tone(s)	English
Àn-ni-er, ní-er	Fān-er àn-ni-er	125. A bad girl.
À-ni	À-ni	126. Good.
À-ni ngai	À-ni ní-er ní-er	128. Better.
À-ni ngai	Mǐ ní-er ní-er ní-er	129. Best.
À-ni-er	À-ni-er	130. High.
À-ni-er ngai	Mǐ ní-er ní-er ní-er	131. Higher.
À-ni-er ní-er	Mǐ ní-er ní-er ní-er ní-er	132. Highest.
Èng-gāi-er	È-ni-er gāi-er	133. A house.
Èng-ní-er gāi-er	È-ni-er gāi-er gāi-er	134. A man.
Èng-ní-er ngai	È-ni-er gāi-er gāi-er	135. More.
Èng-ní-er ní-er ngai	È-ni-er gāi-er gāi-er gāi-er	136. More.
È-gāi ní-er gāi-er	È-gāi ní-er	137. A lot.
È-gāi ní-er gāi-er	È-gāi ní-er gāi-er	138. A cow.
È-gāi ní-er ní-er	È-gāi ní-er ní-er	139. Better.
È-gāi ní-er ní-er	È-gāi ní-er ní-er gāi-er	140. Good.
È-ni gāi-er	È-ni gāi-er	141. A dog.
È-ni ní-er gāi-er	È-ni ní-er gāi-er	142. A horse.
È-ni ní-er ngai	È-ni ní-er gāi-er gāi-er	143. Better.
È-ni ní-er ní-er ngai	È-ni ní-er gāi-er gāi-er gāi-er	144. More.
È-ni ní-er gāi-er	È-ni ní-er gāi-er	145. A female goat.
È-ni ní-er	È-ni ní-er	146. Good.
È-ni ní-er gāi-er	È-ni ní-er gāi-er	147. A male deer.
È-ni ní-er gāi-er	È-ni ní-er gāi-er	148. A female deer.
È-ni ní-er	È-ni ní-er gāi-er	149. More.
È-ni ní-er	È-ni ní-er gāi-er	150. More.
È-ni ní-er	È-ni ní-er gāi-er	151. More.
È-ni ní-er	È-ni ní-er gāi-er	152. More.
È-ni ní-er	È-ni ní-er gāi-er	153. More.
È-ni ní-er	È-ni ní-er gāi-er	154. More.
È-ni ní-er	È-ni ní-er gāi-er	155. More.
È-ni ní-er	È-ni ní-er gāi-er	156. More.
È-ni ní-er	È-ni ní-er gāi-er	157. More.
È-ni ní-er	È-ni ní-er gāi-er	158. More.
È-ni ní-er	È-ni ní-er gāi-er	159. More.
È-ni ní-er	È-ni ní-er gāi-er	160. More.
È-ni ní-er	È-ni ní-er gāi-er	161. More.
È-ni ní-er	È-ni ní-er gāi-er	162. More.
È-ni ní-er	È-ni ní-er gāi-er	163. More.
È-ni ní-er	È-ni ní-er gāi-er	164. More.
È-ni ní-er	È-ni ní-er gāi-er	165. More.
È-ni ní-er	È-ni ní-er gāi-er	166. More.
È-ni ní-er	È-ni ní-er gāi-er	167. More.
È-ni ní-er	È-ni ní-er gāi-er	168. More.
È-ni ní-er	È-ni ní-er gāi-er	169. More.
È-ni ní-er	È-ni ní-er gāi-er	170. More.
È-ni ní-er	È-ni ní-er gāi-er	171. More.
È-ni ní-er	È-ni ní-er gāi-er	172. More.
È-ni ní-er	È-ni ní-er gāi-er	173. More.
È-ni ní-er	È-ni ní-er gāi-er	174. More.
È-ni ní-er	È-ni ní-er gāi-er	175. More.
È-ni ní-er	È-ni ní-er gāi-er	176. More.
È-ni ní-er	È-ni ní-er gāi-er	177. More.
È-ni ní-er	È-ni ní-er gāi-er	178. More.
È-ni ní-er	È-ni ní-er gāi-er	179. More.
È-ni ní-er	È-ni ní-er gāi-er	180. More.
È-ni ní-er	È-ni ní-er gāi-er	181. More.
È-ni ní-er	È-ni ní-er gāi-er	182. More.
È-ni ní-er	È-ni ní-er gāi-er	183. More.
È-ni ní-er	È-ni ní-er gāi-er	184. More.
È-ni ní-er	È-ni ní-er gāi-er	185. More.
È-ni ní-er	È-ni ní-er gāi-er	186. More.
È-ni ní-er	È-ni ní-er gāi-er	187. More.
È-ni ní-er	È-ni ní-er gāi-er	188. More.
È-ni ní-er	È-ni ní-er gāi-er	189. More.
È-ni ní-er	È-ni ní-er gāi-er	190. More.
È-ni ní-er	È-ni ní-er gāi-er	191. More.
È-ni ní-er	È-ni ní-er gāi-er	192. More.
È-ni ní-er	È-ni ní-er gāi-er	193. More.
È-ni ní-er	È-ni ní-er gāi-er	194. More.
È-ni ní-er	È-ni ní-er gāi-er	195. More.
È-ni ní-er	È-ni ní-er gāi-er	196. More.
È-ni ní-er	È-ni ní-er gāi-er	197. More.
È-ni ní-er	È-ni ní-er gāi-er	198. More.
È-ni ní-er	È-ni ní-er gāi-er	199. More.
È-ni ní-er	È-ni ní-er gāi-er	200. More.

Amoy (Chhngay Hô) Tonal.	Phakhi (Chhngay Hô) Tonal.	English.
Kam [k-ai k-ah] . . .	Kô-ai ching . . .	155. He is.
Kam-ai [kam ah] . . .	Kai-ai kô ching . . .	156. We are.
Thang-ai [kam ah] . . .	Thang ching-ai . . .	157. You are.
Am-ai [am ai] . . .	Am-ai k ching . . .	158. They are.
Kat chit-kat-ai . . .	Kai-ai kô-ai . . .	159. I was.
Thang chit-kat-ai . . .	— . . .	160. They were.
Kam chit-kat-ai . . .	Kam k ai . . .	161. He was.
Kam-ai chit-kat-ai . . .	Kam kô-ai kô-ai . . .	162. We were.
Thang-ai chit-kat-ai . . .	— . . .	163. You were.
Am-ai chit-kat-ai . . .	Am-ai kô-ai kô-ai . . .	164. They were.
Kat chit-kat-ai . . .	Ching . . .	165. He.
Kat-ai . . .	Ching chit-ai . . .	166. To be.
Chit-kat-ai . . .	Ching ai . . .	167. Doing.
Kat-ai . . .	Ching-ai . . .	168. Having been.
Kat k-ai-kat . . .	Kat ching-Ching k-ai . . .	169. I may be.
Kam-ai kô-ai . . .	Kam-ai ching kô-ai . . .	170. I shall be.
— . . .	Kam-ai ching kô-ai . . .	171. I should be.
Pai . . .	Kai-ai . . .	172. But.
Ki k-ai-kat . . .	Kai-ai . . .	173. To be.
Kat-ai . . .	Kai-ai . . .	174. Doing.
Kat-ai k-ai . . .	Kai-ai (Same of above) . . .	175. Having been.
Kam-ai kô-ai . . .	Kam-ai kô-ai . . .	176. I have.
Thang-ai (kô-ai) k-ai . . .	Thang-ai kô-ai (kô-ai) k-ai . . .	177. They have.
Am-ai k-ai . . .	Am-ai kô-ai . . .	178. He have.
Kam-ai kô-ai . . .	Kam-ai kô-ai . . .	179. We have.
Thang-ai kô-ai . . .	Thang-ai kô-ai (kô-ai) k-ai . . .	180. You have.
Am-ai kô-ai . . .	Am-ai kô-ai . . .	181. They have.

English	Idi. (Hanzi)	Roman of Pinyin (P. in Italics)	Local (Pinyin)
185. I lost (Past Tense)	我丢了	wo3 diu1	Luot
186. They lost (Past Tense)	他们丢了	ta1 men2 diu1	Luot
187. He lost (Past Tense)	他丢了	ta1 diu1	Luot
188. We lost (Past Tense)	我们丢了	wo3 men2 diu1	Luot
189. You lost (Past Tense)	你们丢了	ni2 men2 diu1	Luot
190. They lost (Past Tense)	他们丢了	ta1 men2 diu1	Luot
191. I am losing	我正在丢	wo3 zheng2 zai2 diu1	Luot-zheng2
192. I was losing	我正在丢	wo3 zheng2 zai2 diu1	Luot-zheng2
193. I had lost	我已经丢了	wo3 yi1 jing1 diu1	Luot-yi1
194. I may lose	我可能会丢	wo3 ke1 neng2 diu1	Luot-ke1
195. I shall lose	我一定会丢	wo3 yi1 ding1 diu1	Luot-yi1
196. They will lose	他们一定会丢	ta1 men2 yi1 ding1 diu1	Luot-yi1
197. He will lose	他一定会丢	ta1 yi1 ding1 diu1	Luot-yi1
198. We shall lose	我们一定会丢	wo3 men2 yi1 ding1 diu1	Luot-yi1
199. You will lose	你们一定会丢	ni2 men2 yi1 ding1 diu1	Luot-yi1
200. They will lose	他们一定会丢	ta1 men2 yi1 ding1 diu1	Luot-yi1
201. I should lose	我应该会丢	wo3 ying1 gai1 diu1	Luot-ying1
202. I can lose	我可以丢	wo3 ke1 yi1 diu1	Luot-ke1
203. I was losing	我正在丢	wo3 zheng2 zai2 diu1	Luot-zheng2
204. I shall be losing	我将会丢	wo3 jiang1 diu1	Luot-jiang1
205. I go	我去	wo3 qu1	Luot-qu1
206. They go	他们去	ta1 men2 qu1	Luot-qu1
207. He goes	他去	ta1 qu1	Luot-qu1
208. We go	我们去	wo3 men2 qu1	Luot-qu1
209. You go	你们去	ni2 men2 qu1	Luot-qu1
210. They go	他们去	ta1 men2 qu1	Luot-qu1

Thai (Siam) Thai Script	Thai (Siam) Thai Script	English
.....	184. I lost (Past Tense).
.....	185. They lost (Past Tense).
.....	186. He lost (Past Tense).
.....	187. We lost (Past Tense).
.....	188. You lost (Past Tense).
.....	189. They lost (Past Tense).
.....	190. I am losing.
.....	191. I was losing.
.....	192. I had losses.
.....	193. I may lose.
.....	194. I shall lose.
.....	195. They will lose.
.....	196. He will lose.
.....	197. We shall lose.
.....	198. You will lose.
.....	199. They will lose.
.....	200. I should lose.
.....	201. I am losing.
.....	202. I was losing.
.....	203. I shall be losing.
.....	204. I go.
.....	205. They go.
.....	206. He goes.
.....	207. We go.
.....	208. You go.
.....	209. They go.

English.	Tai (Sinitic).	Phonetic of Sinitic (P. M. Hsiao).	Taiuk (Sinitic).
211. I went . . .	Si-hai-mang . . .	si hai	Kai-hai . . .
212. You went . . .	Si-hai-mang . . .	si hai	Li-hai . . .
213. He went . . .	Si-hai-mang . . .	si hai	Si-hai-tai . . .
214. We went . . .	Kai-hai-mang . . .	kai hai	Kai-hai . . .
215. You went . . .	Kai-hai-mang . . .	kai hai	Kai-hai . . .
216. They went . . .	Kai-hai-mang . . .	kai hai	Kai-hai . . .
217. He . . .	Kai-hai . . .	hai	Kai-hai . . .
218. Going . . .	Kai-hai-mang . . .	hai	Kai-hai . . .
219. Once . . .	Kai-hai . . .	hai	Kai-hai . . .
220. What is your name?	Si-mai ho-tai-tai?	Kai-hai-mai ho-tai-tai?	Tai-hai ho-tai-tai?
221. How old is this house?	si-mai	Si-mai ho-tai-tai ho-tai-tai?	Si-mai ho-tai-tai ho-tai-tai?
222. How far is it from here to Kaitai?	Kai-hai Kaitai-tai ho-tai-tai?	Kaitai-tai ho-tai-tai?	Kai-hai ho-tai-tai ho-tai-tai?
223. How many sons are there in your father's house?	si-mai	si-mai	I ho-tai ho-tai ho-tai-tai?
224. I have visited a long way today.	si-mai	si-mai	Tai-hai ho-tai-tai ho-tai-tai?
225. The way of my uncle is carried to the shore.	si-mai	si-mai	Kai-hai ho-tai-tai ho-tai-tai?
226. In this house is the mother of the white horse.	si-mai	si-mai	Kai-hai ho-tai-tai ho-tai-tai?
227. Put the saddle upon his back.	si-mai	si-mai	Kai-hai ho-tai-tai ho-tai-tai?
228. I have beaten his son with many stripes.	si-mai	si-mai	Kai-hai ho-tai-tai ho-tai-tai?
229. He is passing cattle on one top of the hill.	si-mai	si-mai	Tai-hai ho-tai-tai ho-tai-tai?
230. He is riding on a horse under that tree.	si-mai	si-mai	Tai-hai ho-tai-tai ho-tai-tai?
231. His brother is taller than his sister.	si-mai	si-mai	Kai-hai ho-tai-tai ho-tai-tai?
232. The price of that is two ruyens and a half.	si-mai	si-mai	Kai-hai ho-tai-tai ho-tai-tai?

English, containing one example	Phaet, (Glossing this example)	English
Ki-ant hi-antse . . .	Ki-chi hi hi-ant . . .	III. I want.
Sung hi-antse . . .	Ki-chi hi hi-ant . . .	III. You want.
Ki-ant hi-antse . . .	Ki-chi hi hi-ant . . .	III. He want.
— . . .	— . . .	III. We want.
— . . .	— . . .	III. You want.
— . . .	— . . .	III. They want.
Ki-ant . . .	Ki-ant . . .	III. Go.
Ki-ant . . .	— . . .	III. Going
Ki-ant . . .	Ki-ant . . .	III. Go.
Sung hi-antse . . .	Hi-antse . . .	III. What is your name?
Hi-antse hi-antse . . .	Hi-antse . . .	III. How old is this house?
Hi-antse hi-antse . . .	Hi-antse . . .	III. How far is it from here to Kanton?
Sung hi-antse . . .	Hi-antse . . .	III. How many years ago came in your father's house?
Hi-antse . . .	Hi-antse . . .	III. I have walked a long way today.
Ki-ant hi-antse . . .	Ki-ant hi-antse . . .	III. The son of my uncle is married to his sister.
Hi-antse . . .	Hi-antse . . .	III. In the house in the middle of the white house.
Hi-antse . . .	Hi-antse . . .	III. Put the middle upon his head.
Hi-antse . . .	Hi-antse . . .	III. I have beaten him with many stripes.
Hi-antse . . .	Hi-antse . . .	III. He is growing white on the top of his head.
Ki-ant hi-antse . . .	Ki-ant hi-antse . . .	III. He is sitting on a horse under that tree.
Ki-ant hi-antse . . .	Ki-ant hi-antse . . .	III. His brother is older than his sister.
Hi-antse . . .	Hi-antse . . .	III. The price of that is two taels and a half.

English	Lo (Dalo)	Chinese of Sengar (P. H. Khat)	Loali (Dalo)
223. My father lives in that small town.	..		Kapti in tindi subang-i town.
224. Give this sugar to him.	Jo-ut shu-ut (it sugar) to him.
225. Take these sugar from him.		Jo-ut shu-ut-it sugar to him.
226. He is very well and kind like you sugar.	Jo-ut shu-ut-it (it) shu-ut shu-ut.
227. There water from the well.	Tu-ut shu-ut-it to shu-ut.
228. Well between.	Ku-ut-it shu-ut.
229. Whom boy came to find you?	To whom you i-shang-i find?
230. From whom did you buy that?	Khat-i shang-i?
231. From a shopkeeper of the village.	Khat-i shu-ut shu-ut.

Hokkien (Pekinese, RO Pinyin)	Minli (Fukienese, RO Pinyin)	English
Ka pi hia lo sui kien . . .	Kapi lo sui-ien . . .	300. My father/son is that small/brave.
E' kapi hi hia sa-pi . . .	Qapi shik hi hia sa-pi (hi-hi)	301. Give this cup to him.
Hi kapi hi hi! chian va- hi.	Q-ai hihihihihihihihihihi	302. Take them vigorously! hah
Hi lo vian chian-pi hia . . .	Ji-chian-chi pi-chang	303. Run like wolf and herd like with sheep.
Ti lo hia-lo sui . . .	Tu hia-lo sui lo-pi-chia-ai . . .	307. Draw water from the well.
Kai-ai sai-hai . . .	Kai-ai sai-hai-hai-hai . . .	308. Walk before me.
Ka diang lo-ai lo-hai ? . . .	Tu kapi-hai-lo lo-ai sai hang-hai ?	309. When they come for food you?
Hi lo lo-hai-lo sai-hai ? . . .	Hi-lo lo kapi-hai-lo sai (ai, ai) ching ?	310. From whom did you buy that?
Hi hia chian chian hi-ai . . .	O-hai-lo hi-ai chian-chian ching hi-ai-lo.	311. From a phlegm of the village.

To this total must probably be added 900 individuals in the Khad and Jakhin Hills. They were returned as speaking Kiki.

Mr. O. A. Soppitt makes the following statement with regard to their earlier history:—

'About the middle of the sixteenth century, as near as can be ascertained, the Kungthoh (Kung) inhabited the country now occupied by the Lushai, bordering Cachar, and their neighbours were the Bais (Khalai), with whom they were in friendly terms and whose language and name even was practically the same. In other words, the Bais were a Kungthoh, though not one and the same. The present Jaintia (Khaik) lived in the hills immediately at the back of the Kungthoh, and commenced to oppress them, by degrees succeeding in driving them nearer and nearer the plains, and then ultimately out of the country across Cachar into the North Cachar Hills and Jaintia, a small hilly tracting refuge in Tipperah territory. Recently had the Kungthoh been driven out, when the Bais found themselves in much the same position as regards the oppressor, exercised by the Jaintias, and following in the footsteps of their friends (the Kungthohs), crossed into Cachar. We then find the Kungthohs and their co-tribes, the Bais, driven out of British-held (now so-called), not by the people called Lushais, though they may or may not have indirectly aided the invasion, but by the Jaintias (Khalai). The first settlers in the North Cachar Hills, then under the English 'Raj', pale tribes regularly to the King of Shwegi; but they do not appear to have been otherwise connected with the Lushais, with whom they lived on the line of terms.'

The immigration of the Kungthohs into Cachar took place somewhere between 1820 and 1830 and seems to have been indirectly due to the forward movement of the Lushais under LALING, which began about 1810.

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BURGER, C. A.,—*A short account of the Kuki-Jachai Tribes on the North-West Frontier (Nineteenth Century, Ethnol. Mijp. Jills, etc., and the North Cachar Hills), with an Outline Grammar of the Kungthoh-Jachai Language and a Comparison of Lushai with other Eastern Languages. Stuttgart, 1899.*

DAVIS, A. W.,—*Sketches of the North Cachar Hills. Compiled under the Orders of the Chief Commissioner of Assam. Shillong, 1884. Short note on the Kungthohs on pp. 3 and 4.*

A translation of *On the Banks of the Prodigal Son* and a list of standard words and phrases have been received from North Cachar. The spelling in both is very inconsistent; I have printed the parable exactly as I have received it, but I have subjoined, in italics, a text, corrected so far as is possible, to agree with Mr. Soppitt's grammar. In the list of words I have corrected the spelling, so far as I could, and in several places have added the corresponding forms and words from Mr. Soppitt's book. The notes on Kungthoh grammar which follow are based on Mr. Soppitt's account and on the specimens.

Pronunciation.—Several points regarding the pronunciation must remain uncertain. The short *a* is pronounced like the *a* in 'compare.' The sound *ä* (as in German 'Mähe') is said to occur, but to be very rare. Mr. Soppitt often writes an *ä* before or after a long vowel: thus, *äim*, to be (but *äimik*, i.e., *äim-mik*, no); *möä*, the interrogative particle, etc. He does not say anything about the pronunciation of this *ä*, and, in accordance with the practice in nearly connected dialects, such as Hailian and Leco-gong, I have not adopted it. The vowels *i* and *e* seem to be interchangeable in some places. Thus we find the prefix is consistently written *ai* by Mr. Soppitt. The sound is perhaps an open *i*. Thus, *ai-äim*, Soppitt *ai-äim*, etc. Sometimes a final *i* is connected: thus, *ai-ai* or *ai-äim*, not. The termination *äim* often corresponds to *ä* in connected languages; thus, *ä-äim-äim*, Hailian *ä-äim-äim*, all etc. Mr. Soppitt remarks that the letter *g* in his book sometimes denotes the deep guttural *k*. He perhaps

series *g*, but *g* has been everywhere printed. It is therefore impossible to tell in which words the deep guttural *h* occurs. A soft consonant in many cases corresponds to a *h* in the connected languages of the group. Thus, *pá-wá*, Halhau *hál-wá*, 1; *gá*, Halhau *hál*, goat; *hálá*, Halhau *pá-wá*, male; *hál*, Halhau *chín*, a demonstrative particle; *hau-pá-já*, Halhau *hau-pá-wá*, bring, etc. The soft consonant often represents a more ancient stage of phonetical development. Rangkhal in this respect agrees with the languages of the Nigh and Boko Groups. Hard and soft consonants, however, sometimes interchange in the same word. Thus, *gá* and *hál*, foot; *pá* and *hál*, cell; *gá* and *hál*, head. The real sound of such consonants is, therefore, probably, something between hard and soft. They are hard *h*-es.

h and *s* are sometimes interchangeable. Thus, *hál*, good, *hál-wá*, bad. Consonants are occasionally silent; thus, *pá* and *pá*, give, etc.

Articles.—There are no articles. The numeral *hál*, one, may be used as an indefinite article, while *á-hál-wá* is expressed by means of demonstrative pronouns and relative clauses.

Names.—Names denoting relationship, and parts of the body are apparently always preceded by personal prefixes. Thus, *pa-sá-pa*, elder brother; *hál*, my elder brother; *á-pá*, belly, *hál*, his belly. *á-pá* is said to mean 'a father,' but it is still uncertain whether this use of *pa* and *hál* is correct, and I have not found any instance of it in the sentences given by Mr. Soppit. Such forms occur several times in the texts.

Gender.—Gender is only distinguished in the case of animate beings. In the case of human beings different words may be used. Thus, *ai-wá*, man; *ai-wá*, woman; *ai-wá*, male; *ai-wá*, female; *ai-wá*, boy; *ai-wá*, girl. The common suffixes used to distinguish the gender are *pa* and *hál*, male; *ai-wá* and *ai-wá*, female. Thus, *ai-wá*, an old man; *ai-wá*, an old woman; *ai-wá*, son; *ai-wá*, daughter. In the case of animals the corresponding suffixes are *ai-wá*, male, and *ai-wá*, female. Thus, *ai-wá* *ai-wá*, bull; *ai-wá* *ai-wá*, cow. In the list of words they are given as *ai-wá* and *ai-wá*; thus, *ai-wá*, a goat; *ai-wá*, a goat.

Number.—There are two numbers, the singular and the plural. No suffix is used when the number appears from the context. When it is necessary to distinguish the plural, the suffix *hál* is added. Thus, *ai-wá-hál*, men. In *ai-wá-hál*, friends with, *hál*, instead of *hál*, is probably only a blunder. *hál* seems to correspond to Halhau *hál-wá*, friend. In the corrected text I have therefore written *ai-wá-hál*. *hál* seems also to be a demonstrative pronoun or the suffix of a noun of agency. Thus, *ai-wá-hál á-wá*, the servant to aid; *ai-wá-hál á-wá*, the 'gullin's' name what? The suffix *hál* is sometimes added to the verb; thus, *ai-wá-hál*, whether they are not. Compare also *ai-wá* *ai-wá*, his village-of (they see), *ai-wá* (they belong to) his village; *ai-wá* *ai-wá*, the men they came-they, the men that came.

Case.—Mr. Soppit enumerates eight cases, nominative, accusative, instrumental, dative, adative, genitive, locative, and relative, but his own instances show that Rangkhal does not, in this respect, differ from other connected languages. The base alone, without any suffix, is used as a Nominative, an Accusative, and a Prepositional. This form is apparently also used when the noun is the subject of a transitive verb; thus, *ai-wá-hál á-wá*, the men the paddy they have-cut. This is also often the case in other Thero Burman languages when the acting subject is known in such from the context;

e.g. in Tibetan, both in modern talk and in the classical literature. There are a few traces of the common suffix *se*, or *tey* (see above), used to denote the subject of a transitive verb. Thus, *ā-nat-tey nat mān-rang*, his own alone got-will (will get); *mā-dang-in ā-mā*, the other-man they-are; *mar-ri ca-kat-in ca-kāi ā-mā-mā*, the man see one they-killed, the man killed each other. The *Genitive* is denoted by means of postpositions such as *ā* and *ā*. Thus, *ā-mā-kāi ā-kāi pā-mā*, him-to gun given; *pā ā-mā-kāi ā kām ā-pā-kāi*, I them-to money gave. In *ā-mā-kāi ā-mā*, *kām* is my will, but is perhaps only a mistake for *kā*. An *Adjective* is formed by adding the postpositions *ā-mā* or *kā*; thus, *pā-pā-kāi*, my father from; *mā-kāi kām ā-mā*, fire from wood take. The list of standard words has a suffix *pā-mā* or *pā*, and adds the former in the singular after *kā*, the latter in the plural before *kā*. Thus, *pā-pā-kāi pā-mā*, from a father; *pā-pā-pā-mā-kāi*, from fathers. The two instances just given show the great inconsistency in the spelling of the list. The suffix *pā-mā* is certainly identical with *chāp-mā*, in, on, from, in other languages such as Lushai, Hakkha, etc. The *Genitive* is denoted by putting the governed before the governing noun; thus, *pā-pā-kāi kām-kāi*, my uncle's son. The governed noun may be repeated by means of a possessive pronoun; thus, *mā rām ā mā*, the man his head. Mr. Sappin mentions a genitive suffix *ā*, the list of words given has *ā-mā* *kāpāi*, a shop-keeper of the village. The suffix *ā* may be meant in the words *pā-mā ā-pā-mā* *ā-mā-kāi-kāi*, my father's of servants, if I am right in correcting to *pā-mā ā-pā-mā*. If that be so then the suffix *ā* is probably the verb substantive, and is used as a relative participle; thus, 'my father's-being servants.' The suffix of the *Locative* is *ā*; thus, *rām-ā*, country-in; *mā-ā*, house-in. Other relations are indicated by means of postpositions, such as *ā-mā*, near; *ā-mā*, at, amount of; *mā-mā*, behind; *pā-pā*, together with; *ā*, with; *mā-mā*, before; *ā-mā-mā*, (late) *kām* or *kāpā*, in, etc. A postposition *pā-mā* or *pā-mā* occurs in two places, *pā-pā-pā-mā*, his father's, *mā-pā-mā*, he/she with. It is probably identical with *ā-mā* which is found in one instance in Mr. Sappin's grammar; thus, *ā-mā ā-mā-mā mā kām-kāi ā-mā-mā*, he whom-from rice he brought? Compare *mā-mā-mā*, before, in Kachin and similar forms in Akhais, Anai, Chira, Kani, etc.

Adjectives.—The adjectives follow the nouns they qualify, and suffixes are added to them, and not to the qualified nouns. The adjectives, however, precede the noun when special stress is laid on them; thus, *kām-kāi mā-pā-mā ā-mā kām-kāi mā-pā-mā*, sickness-being, good gods they-worship, (or) bad gods they-worship?

The suffix of the *Comparative* is *ā*, and of the *Superlative* *kāi*; thus, *kām-kāi mā-kāi mā ā-mā-mā*, this house that house (than) greater; *ā-mā-kāi*, the eldest brother. The suffixes *ā* and *kāi* can be optionally omitted; thus, *ā-mā ā-mā-pā mā-pā-mā ā-mā ā-mā*, his brother his sister (than) tall he is; *pā ā-mā-mā ā-mā*, cloth all (than) good.

Numerals.—The numerals are given in the list of words. Mr. Sappin gives *ā* as the prefix of the first numerals instead of *ā* in the list. It is probably a generic prefix. But no rule is given for its use, and we find for instance *mā-rām kām* and *mā-rām mā-kāi*, both meaning a man. The prefix *ā* is used when the numerals refer to money, *ā-mā* when they refer to houses. Thus, *ā-mā mā-mā* *ā-mā*, thirty-five rupees; *ā-mā mā-mā*, fifty houses. The numerals follow the nouns they qualify.

PERSONAL.—The following are the *Personal pronouns* :—

Single.	Plural.
<i>gá-mé, gá, ga, I, my.</i>	<i>gá-mé-hai, gá-hai, gá-mé-hai, gá-ai,</i>
<i>gá-ná, mine.</i>	<i>we, us.</i>
<i>ang, ang-mé, thou.</i>	<i>gá-mé-hai-ai, our.</i>
<i>ang, ang-mé, ai, ai, thy.</i>	<i>ang-mé-hai, ang-ai, you, your.</i>
<i>ang-mé, thine.</i>	<i>ang-ai, ang-mé-hai-ai, your, yours.</i>
<i>a-mé, ai, he, she, it.</i>	<i>a-mé-hai, ai-hai, they.</i>
<i>a-mé, á, he, her, he.</i>	<i>a-mé-hai, ai-hai, their.</i>
<i>a-mé-ai, his, hers, its.</i>	<i>a-mé-hai-ai, theirs.</i>

The above list is a combination of the forms given by Mr. Soppitt and of those given in the list of words. The former authority states that the plural suffix *hai* is rarely used in the first and second persons plural. He also considers *ai* in *gá-ai*, etc., as a possessive suffix. The use of the suffix *ai* in the genitive has already been referred to. Mr. Soppitt gives *gá-mé* for 'mine' and 'ours' and *ang-mé* for 'thine' and 'yours.' The ordinary suffixes may be added. Thus, *a-mé á-gá*, he his foot. Note *gá-mé á-mé*, my daughter, not *gá-mé gá-mé*. The *á* has here become a real suffix of the genitive. Compare French *ma* prefix to verbs, below, and Introduction, p. 17.

The *Relative pronoun* is perhaps *ai*; *thou, thou, word*; *ai-fang, dispute*.

The *Demonstrative pronouns* are *á-mé-ai*, this; *á-mé*, that; *ai-hai*, that; *á-mé-hai-ai*, those; *á-gá-hai-ai*, those. The pronoun *fé*, also written *fá*, seems only to be used as an intensifying participle. Thus, *á-tá-fé*, now, *há-tá á-tá-cha*.

There is no *Relative pronoun*. Participles and interrogative pronouns are used instead. Thus, *á-mé-gá-hai á-tá-gá-ai*, the runner-way they have come; *ai-via á-tá-gá-hai fé-ai-gá-ai*, men they come-they returned, the men who came returned; *gá-mé á-tá-mé á-tá-mé á-mé-hai-ai á-tá-gá-ai*, my property here-which? that thy property, all that is mine is thine.

Interrogative pronouns.—*Tá-mé*, who? *t-mé*, what? *i-fá-mé* and *i-dér-mé*, how many? *i-á-mé*, what is the matter? Thus, *tá-mé á-tá-ai* or *tá-á-tá-ai-mé*, whose cow? *i-mé ai-tá*, what within?

Indefinite pronouns.—*Tá-ai*, anyone; *i-ai*, anything, any; *i-dér*, as many, etc.

Verbs.—Verbs may be conjugated in person and number by means of personal prefixes. I have come across the following :—

gá and *ga*, I; *gá*, *ga*, you, and *ga*, we; *ai* and *ai*, thou; *ai-mé* and *ai*, you; *á*, *ha*, *he*, it; *á* or *ai*, they. There is, as will be seen, some irregularity in the spelling, and the singular forms are also used in the plural. The prefixes are apparently very often dropped, and *á* may be substituted for all of them. Thus, *ang á-mé-hai gá-mé fé-pai á-mé-ai*, then always we with went. This fact corresponds to the use of *á* in forming possessive pronouns. The personal prefixes can themselves be considered as possessive pronouns added to the word which has the function of the verb.

The root stems without any suffix is freely used to denote present and past time; thus, *gá-fé*, I go; *á-mé-hai á-tá*, they said; *gá-fé*, I am, or was, heading.

A *Present definite* and an *Imperfect form* also to be formed by adding *ai* or *ai*; thus, *ai-via há-tá á-tá á-tá-ai*, men village-in they are living; *ai-fá-hai ré-mé á-tá-ai*, deer jungle-in they are living.

The *Negative particles* are *mi*, *mi-ting*, *hi*, and *ai-ai*. Thus, *pi-mi*, gave not; *shu-mi-ting*, did not; *shu-hi*, good-not, evil; *hi-tu-mi-ai*, call-not-evil. In the present tense, and after the suffix *ai* in the past tense, *mi* is the regular negative; in the future, *mi* or *ai-mi*; in the past tense formed without a suffix, *mi*; in the imperative, *mi*; and in the past tense of the compounds formed by adding *hi*, *mi* is said to be the correct form. Another negative particle *hi* seems to occur in words such as *hi-hi-ai*, without; *shu-hi*, naked, etc. Compare Thibault.

The *Interrogative particle* is *ai*. Its position seems to be somewhat free. Thus, *so-ai hi-ting-ai* *ai* *hi*, you where you-go? *ai-ai-ai hi-ting ai-ai-ai*, they where they-are? That is to say, the interrogative particle may be added to the verb, or to an interrogative pronoun.

Adjectives are freely used as verbs. In the present tense the suffix *ai* is added. Thus, *a ai-ai*, it good is; *pi-ai-ai-ai*, I don't-like-are; *ai-ai-ai*, it good be will.

Order of words.—The usual order of words is subject, object, verb.

[illegible]

BETE.

The Bete tribe is closely connected with Bängkhal, and on being, together with this latter tribe, driven out of the Lushai Hills by the Thakos, it also emigrated into North Cochin. Their number in this district is estimated at 320. There are also a few speakers in the Cochin Plains. Short vocabularies have been published by Messrs. Stewart and Soppitt. The Bete dialect is so closely related to Bängkhal and the connected languages that there is probably little reason to regret that it has been impossible to procure any specimens.

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DURON, NORMAN THOMAS,—*Descriptive Ethnology of Bengal*. Calcutta, 1873. R. Stewart's Old Kail, Co. Bhoj, vocabulary on pp. 73 and 1.

STEWART, L. R.,—*A Short Journal of the Kulu (Kashmir) Tribes on the North-East Frontier (Burmese Cochin, Sylhet, Faja Hills, &c., and the North Cochin Hills), with an Outline Grammar of the Bängkhal (Kashmir) Language and a Comparison of Kailish with other Dialects*. Shilling 1877. New vocabulary on pp. 73 and 8.

A few remarks on Bete grammar will show the close connection of this dialect with Bängkhal, Hailian, Lachung, &c. There are not sufficient materials for giving a full sketch of the dialect.

The *Personal pronouns* form. Their plural by adding the suffix *-ai*, thus, *let-out-ai*, we; *many-mu-ai*, you. Mr. Soppitt has the form *ai-mi-let*, they, with the same suffix as is used in Bängkhal.

Verbs are conjugated in present by means of the preverbal prefixes *hi*, *i*; *sa*, thus; *ai*, *ho*. The suffix of the past tense is *-ai* or *-oi*, and that of the future *-ming*. Thus, *let* *hi* *sa* *hi*, I go; *ai* *hi* *ai* *oi*, he came; *let* *hi* *ai* *ming*, I shall go. Mr. Stewart gives *let* *hi* *ai*, I shall go, as an instance of the future.

The suffix of the *Imperative* is *-ra*, and that of the *negative imperative* *-no-ra*; thus, *hi* *ai* *hi* *ai* *ra*, bring; *hi* *no-ra*, do not go. The first of two connected imperatives may be replaced by a participle ending in *-ai*, thus, *choi* *hi* *ai* *hi* *ra*, carrying go, take away.

The *Negative particles* are *no* and *no-ai*; thus, *let* *hi* *hi* *no* *ai* *ai*, I I-went-not; *let* *hi* *hi* *no* *ai* *ming*, I will not go.

The vocabulary agrees with the other old Kail languages.

HALLAM.

Hallam is spoken in Hill Tipperah and Sylhet. In Sylhet 1,800 individuals were returned as speaking Kuki. A few words which have been translated in different parts of the district seem to show that three dialects, Thado, Hallam, and Lomlong, have been brought together under this denomination. We may, therefore, provisionally put down 338 as belonging to Hallam. To these must be added about 8,000 individuals who were returned as speaking Tipperah. Most of these latter are immigrants from Hill Tipperah and speak Hallam. Their language is mixed up with Arakan words to a greater extent than is the case with the Hallam of Hill Tipperah. We thus arrive at the following total for Hallam:—

Hill Tipperah	18,000
Sylhet	9,338
Total	<u>27,338</u>

I am indebted to Mr. A. Fytche, I.C.S., Deputy Commissioner of Sylhet, for two specimens and a list of standard words and phrases in this language. They have been prepared by Baba Padmanath Bhattacharyya with the aid of an educated Hallam. A translation of the Parable of the Prodigal Son and a list of words and phrases in Hallam have also been received from Hill Tipperah. The two versions of the parable differ in so many points that I have thought it best to print both. The specimen received from Hill Tipperah is, however, carefully done, and must, accordingly, be used with caution. The list of standard words and phrases printed on pp. 209 and 3, is that received from Sylhet. Where the Hill Tipperah list differs, and where the Sylhet list is wanting, the words of the former are given within parentheses.

The name Hallam may be connected with Mr. Dewart's Kheba, which tribe he says lives in North Cachar. The short vocabulary which he publishes agrees with Hallam. The same is the case with the vocabulary of Sakjiph or Saksep which Mr. Soppitt has published. Sakjiph has been returned as the language of 313 individuals in North Cachar. By adding these 313 speakers of Sakjiph to the estimates given above we arrive at a total of 28,651 for Hallam.

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HUTTON, W. W.—*Collected Stories of Bengal*. Vol. vi, London, 1871. Short note on the Hallam tribes on pp. 489 and 5.

DARTON, G. H. M.A., M.B.A.S.—*Notes on the Language and Population of the Tribes Bordering between the Brahmaputra and Nagpur Rivers*. *Journal of the Royal Asiatic Society*, New Series, Vol. vii, 1896, pp. 593 and 5. *Account of old Kuki* on pp. 137 and 5; *Vocabularies*, Kheba, etc., on p. 225.

DEWITT, G. A.—*A short account of the Kuki-Indian Tribes on the North-East Frontier (Nishankh Cachar, Sylhet, Shaps Hill, etc., and the North Cachar Hills) with the Outline Grammar of the Sang-Mai-Indian Language and a Comparison of Kuki with other Tribes*. Shilling 1897. *Account of old Kuki* (see on p. 5) *Vocabulary and Grammar*, Sakjiph, etc., on pp. 75 and 5.

As far as can be seen from the scanty materials at my disposal, Kheba and Sakjiph are identical with Hallam. According to Mr. Soppitt the Sakjiph are an offshoot of the Kheba, and their languages differ very little. In the few instances

of difference which he gives, Sakajuh, as far as we can ascertain, agrees with Hallam. And still closer is the correspondence with the few words given by Bennett. The word for 'earth' is a good example. This word is, according to Mr. Steppitt, *awakpik*, in Sakajuh, *rowung* in Betsi, and *piak* in Sakajuh. *Piak* is also given by Bennett, and the word for earth occurs in the third specimen in the form *piak*. It is, of course, impossible to come to any certain conclusion from materials so insufficient as those at my disposal, but it seems, at least, very probable that Khehna and Sakajuh are nothing else but Hallam.

I am not aware of any other authority dealing with the dialect, and the following sketch of Hallam grammar is based on the specimens given below.

Pronunciation.—There is some inconsistency in the writing of several examples. Thus, the suffix of the Imperative is, in all specimens, written both *ed* and *ee*. Often the Hill Tippecan specimen has *u*, where the Syllab specimen has *e*; thus, *ham* and *hau*, to; *hu* and *ou*, to be, and so forth. Instead of *ee* sometimes *ad* or *ay* in the Syllab specimens. And in one case the same word is written in all three ways; thus, *ak*, *ak*, *ak*, and *ak*, to arise. The sound which is thus written is probably the sound of *a* in the English word 'all'. The word *ak*, to be able, to be allowed, is also written *ak*; the verb *ak*, to go, occurs in the forms *ak*, *ak*, *ak*. The sound is perhaps that in the English word 'key'. *U* and *i* are interchanged in writing *awung* and *uung*, not. The sound which is meant is probably *u*. Sometimes we find two vowels continued into one; thus, *gaw* for *gi-aw*. The form *ang* in *ang-ku-ut*, I will go, is against *ang-ku-ut*, must perhaps be accounted for in the same manner. The *y* in *awung* is probably euphonic as is certainly *ku* in *ku-ku-ku*, in the fields. The Syllab specimens generally use *y* as the last component of diphthongs; thus, *ed*, *ee*, *ou*. The Hill Tippecan specimen writes *ak*, the Syllab *ak*, *ee*. Some consonants seem to be silent or very faintly sounded. Thus, the Imperatives of *ak*, to get; *ak*, to eat; *ak*, to give; *ak*, to take, are written *ak*; *ak*; *ak*; *ak*. The Imperative of *ak*, to come, is *ak-ee*; and *ak-ee*. On the other hand, an initial consonant is sometimes doubled after a vocalic prefix; thus, *ak-ak-ak*, or *ak-ak-ak*, his father to; *ak*, or *ak*, good, and so forth. The consonant *f* occurs in several words, but seems sometimes to be interchangeable with *a*, and even with *ak*. The suffix of past tenses is thus written *ak*, *ak*, and *ak*. A *j* occurs in a few words, especially in the specimens from Hill Tippecan. Thus, *ak* to wish. This word is also written *ak* in the same specimen, and the Syllab texts always have *ak*. The *j* is, therefore, perhaps a quasi-kerned writing for *i*.

Articles.—There are no articles. The personal *ak*, one, is used as an indefinite article, while definiteness may be expressed by demonstrative pronouns and relative clauses. Thus, *ak* *ak-ak* *ak*, a he got; *ak* *ak* *ak*, this middle; *ak* *ak-ak* *ak*, he came-time, at the time when he came; *ak* *ak* *ak*, King's son the.

Nouns.—Gender is only distinguished in the case of animate beings. In the case of human beings different words may be used for the two genders. Thus, *ak*, father; *ak*, mother; *ak*, brother; *ak*, sister; *ak*, husband; *ak*, wife; *ak*, son; *ak*, daughter. But generally gender is distinguished by means of suffixes. The male suffixes which occur are *ak* and *ak*, the female ones are *ak* and *ak*. Thus, *ak*, younger brother or sister; *ak*, brother; *ak*, sister;

ai-pi-ai, boy, son; *ai-ai-ping*, girl, daughter. When no ambiguity arises, the gender is not indicated. Thus, *ai* or *ai-ping*, child or son. In the case of animals the suffixes are *i-ai*, male, and *i-ai-ping*, female. The Hill Tippurah Bat has *pi* instead of *i-ai-ping* as a female suffix. Thus, *ai-ai i-ai*, a horse; *ai-ai i-ai-ping* (or *pi*), a mare.

Number.—There are two numbers, the singular and the plural. The suffix *api* or *api-ai* is used when it is necessary to mark the plural. Thus, *pi-ai-ai*, or *pi-ai-ai-ai*, fathers. In the Hill Tippurah specimen we twice find the form *i-ai-ai*; thus, *ai-ai-ai-ai-ai*, servants. In *ai-ai i-ai-ai i-ai-ai*, his servants in, the plural suffix is apparently added to the suffix *i*. In *ai-ai-ai-ai i-ai i-ai-ai* *ai-ai*, my father's house-in how-many servants, the plural suffix is added to the positive instead of the governing noun. In *ai-ai-ai i-ai-ai-ai-ai-ai-ai pi-ai-ai-ai*, anyone him-to govern, the plural suffix is added to the verb, instead of the subject. In a similar way we find *ai-ai-ai-ai-ai-ai*, more-over-they, we persons also. In *ai-ai-ai-ai-ai*, all these things, *api* is substituted for *api*, and the suffix is written *api* in *ai-ai-ai-ai-ai-ai*, my-friends with.

Case.—The Kumburuk does not take any suffix. Thus, *ai-ai-ai-ai i-ai* ? (my name what ? The suffix is denoting the agent may be added to the subject of a transitive verb. Thus, *pi-ai i-ai i-ai i-ai i-ai* *i-ai*, man one was two he had. But it is often omitted; thus, *ai-ai i-ai i-ai i-ai i-ai*, the king's daughter him she kept. And in the Hill Tippurah Bat we even find this suffix added to the subject of an intransitive verb; thus, *ai-ai-ai-ai i-ai*, we go. This is, however, certainly a blunder. The *Locative* is usually formed without any suffix. But sometimes the postposition *ai-ai* is added. Thus, *i-ai-ai-ai-ai i-ai i-ai*, his fields-to be sent. The suffix *i* is used in forming a kind of *Instrumental*. Thus, *ai-ai-ai-ai i-ai i-ai-ai-ai*, to fill his stomach with food; *ai-ai*, with water; *ai-ai* with rope. The *Genitive* is formed in the same way as the accusative. The suffix of the *Adjective* is *ai-ai*; thus, *pi i-ai-ai* *ai-ai*, from a father. The *Genitive* may be expressed by putting the stem, without any suffix, before the governing noun. Thus, *ai-ai* *ai-ai*, the son's word; *ai-ai* *ai-ai-ai*, home white-of middle. But the governed noun may also be repeated by means of a prepositional prefix. Thus, *ai-ai i-ai*, the Kothel his son. Compare Prepositional, below. This form of the genitive may also be used before postpositions. Thus, *ai-ai-ai i-ai-ai*, the prisoners her-to. The suffixes of the *Locative* are *i* and *ai*; thus, *i-ai*, in the house; *ai-ai*, at the time. The suffix *i* also denotes the agent. See above. Other relations are expressed by means of postpositions. Such are: *ai-ai*, with; *ai-ai-ai*, for — who; *i-ai-ai*, against; *ai-ai* and *ai-ai-ai*, near; *ai-ai* or *ai-ai*, to; *ai-ai-ai*, with; *ai-ai-ai-ai*, before; *ai-ai-ai-ai*, in; *ai-ai-ai*, behind; *ai-ai*; *ai-ai-ai*, for — who; *ai-ai-ai*, together with; *ai-ai-ai*, among; *ai-ai*, in, etc.

Adjectives.—Adjectives are placed after the noun they qualify, and suffixes and postpositions are usually added to them, and not to the qualified noun. Thus, *pi-ai-ai* *ai-ai-ai-ai-ai*, man one good-in. The particle of Comparison is *ai-ai-ai* or *ai-ai-ai*, placed after the compared word. The adjective remains in the positive. Thus, *i-ai-ai* *ai-ai-ai* *ai-ai*, that than good; *ai-ai-ai-ai* *ai-ai-ai-ai-ai*, all than high; *ai-ai-ai-ai* *ai-ai-ai-ai-ai* *ai-ai*, all than good cloth, the best cloth. The last instance seems to show that the qualified noun follows the adjective when definiteness should be expressed. The corresponding passage in the Hill Tippurah specimen runs *ai-ai-ai-ai* *ai-ai-ai-ai-ai* *i-ai* *ai-ai*, quickly all than.

[No. 13.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

HALLAM.

SPECIMEN I.

(STATE, HMA THAPPAH.)

lo-khāt-dāi-i nāi-pāi lo-nāi i-nāi. M-lo-tāi nāi-pāi pā-kān.
 Once-among you two lo-had. Then-among-from younger-one father's
 lo-i. "Kā-pā, nāi-nāi-nāi jū-kā lo nāi-dāi-i nāi-i nāi-pāi." Kā
 lo-nāi. "My-father, property whatever I got-shall divide-they-give." His
 chāng i-rāi-i i-nāi-i pāi-jā. i-nāi-tā-i nāi-i nāi-pāi pā-nāi
 word lo-hearing lo-dividing gave. Short-time after two male
 nāi-nāi-kā i-nāi-pāi kōn i-tā-i nāi-pāi. Kā-tān i-nāi-i-nāi-i-nāi
 property lo-foot-all village far-to lo-nāi. Then i-nāi-nāi
 i-pāi-jā. Kā-nāi-kā pāi-jā-nāi-i lo kōn kōn-tā-i nāi
 lo-guwarded. Given apart-all-after that village-in food-brother-in lo
 i-nāi-jā. Mā lo kōn nāi i-nāi nāi-nāi-i lo-kāi-kā i-nāi
 i-nāi-jā. That time that-in lo that country-in one-person's house-in
 i-nāi-jā. Mā nāi nāi nāi i-nāi vāi kōn-tā-i nāi. Kā-tān
 lo-nāi. That man that his fields-in pigs grazing-for eat. Afterwards
 nāi nāi-kā nāi nāi-i vāi kōn-tā-i kōn i-nāi. Chān i-nāi-kān
 pigs eaten divide eating fully to-all nāi-kā lo-nāi. But suppose-even
 pā-nāi. Mā-nāi-i i-nāi. "Kā-pā nāi-kā-i-nāi i-nāi-kā
 gave-not. Coming-to-ownage-in lo-nāi. "My-father's arrears they-ownage,
 nāi-kā nāi-kā i-nāi i-nāi. Kā-tān-i-nāi-i i-nāi-kā i-nāi-jā;
 food then more input, expenditure-brother-in die-in lo-nāi;
 lo-kāi-kā i-nāi-kā nāi-kā-i, nāi-kā nāi-kā-i. "Kā-pā, kōi-nāi
 arise-I-will my-father-in go-I-will, kōi-to my-I-will. "My-father, I
 nāi-kā jū-nāi nāi-kā-i nāi-kā kōi kōi-jā, kōi nāi i-nāi-kā nāi-kā
 house against that-in ate I-committed, I was My-own
 nāi-kā nāi-kā-i nāi-kā kōi-kā nāi-kā i-nāi-kā-i." Nāi-kā
 nāi-kā-i nāi-kā, nāi kōi nāi-kā i-nāi-kā. Chān kōi-kā i-nāi-kā i-nāi
 i-nāi-kā nāi kōi to lo-nāi. But distance-at lo-kāi kōi-kā
 i-nāi-jā, pāi-jā i-nāi i-nāi i-nāi-kā i-nāi-kā i-nāi-kā i-nāi-kā
 house, pāi-kā-i nāi-kā lo-nāi kōi-kā i-nāi-kā i-nāi-kā i-nāi-kā
 i-nāi kōi i-nāi-kā i-nāi. "Kā-pā, kōi-nāi nāi-kā jū-nāi
 live-in ate my-father-in lo-nāi. "My-father, I house against

se-khi-cang a-eh kô tho-jô, hai-mâ i-thu-chu shên-ai nò-ti-â mi-ô i-thi-ô,
 then-to sin I committed, I now thy-own then-saying am-wary-not
 Chin ê-mi ai-thi-ang-i kên-i i-ti, 'h-cing mi nê-hi ê-ti phan
 But he account to be-wild, 'Quickly all(?) then good shall
 hêng-chhiu i-mîn si-ê, i-mâ kô-tâ kô-tâ-hi là phô-tâ jhi
 love-keeping him put-on, he hand-on hand-ring and foot on shoe
 sa-mu-hi-ê, kên nê-tâ kô-tâ-hi; kô-tâ-cing-hi kên-ai hi-tâ
 come-to-put-on, we saying marry-made; this-come-this-for my the
 kô-ai i-thi-jhi, i-thi-jhi; là mêng-jhi-â, i-mâ-jhi. Kô-m
 up-on be-died-loving, be-also-become; he last-loving-been, be-found-us. Affection's
 kên-ai i kô-ai-i-tin.
 friends-with marry-made,

H-cik i-mi nê-hi hi-â i-tin. H-cing-in là kên kên-in
 And he-mi other said-to be-us. Be-come-ness near come
 kên-mi kên-ai-thi-ê. kên-ai. Mâ tî kên kên-tak kên-tâ i-kên
 coming down-keeping heard. That time then's around one be-calling
 kên-ai, 'Kô-kô-hi i-ti?' kên kên-ang tî-ê, 'Kô-ai-jin i-ang-jhi
 be-asked, 'This-all what?' Be him-to said, 'Thy-younger-brother come,
 ai-phai ai-m-cing a-tâm-jhi, là hi-cing kên i-thi-in i-mi-jin'
 thy-father say-for be-prepared, this come him also be-found.
 Chin i-mi i-thi-ê i-ang-jhi kên-jhi-mâ. Nê-tâ kô-tâ kô-tâ
 But he be-put-carry inside to-enter-said-not. Then his-father outside
 kên-in kên-ai i-mîn-chu-jhi. Chin, kên-ang in kên i-ph kên i-ti-â,
 coming him-also be-counsel. But he-answered he last his-father to be-wild,
 'Ê-ê, kên kên-tâ kô-mâ mêng-mâ kô-tâ tî-ê nê-chang tî-thi-kên
 'Lo, you're then-may I thy service doing thy-word then-time-come
 shall-ask, i-ai-kên-in mêng-mâ-kên kô-thi-kên-in kô-mi-cing-in
 transgressed-not, that-come-to then-come time-come-come-of say-for
 kô-tâ kô-tâ-kên jhi-mâ, kô-tâ-mi-ph-ê kô-mi-mu. Chin nê-ai
 good-going one-come passed-not, my-friends-with marry-made. But thy-own
 mâ-i mêng-mâ-ai-ang-i kên-in mêng-mâ mî-ên-kô kên-jhi-ê, kên-ang-thi-ê
 the kên-in joining thy property all-ê, be-come-then-of
 mî-thi-kên. mêng-mâ i-mi diên-in ai-ai-cing i-thi-jhi. Chin i-mi
 that-time-that-of then be able-for saying-for prepared. But là
 kô-ai-kên i-thi-jhi, 'Kô-ai, mêng-mâ kô-tâ kên kên-tâ kên, kên-ai
 him-also be-wild, 'My-own, then we with always are, my
 mî-ên-ê jhi-kô kên-ang-in mî-tâ. Chin kô-tâ-kên-in in-ai-kên kên
 property whatever all then. But marry-making, jhi-jhi-ê kên
 kên-ang-jhi, kô-tâ-cing mêng-mâ ai-ai-ph hi i-thi-jhi-ê,
 a-become, be-come thy thy-younger-brother this be-died-loving,
 i-tâm-ê-jhi; là mêng-jhi-ê, mî-ên-jhi.
 be-died-again-us; he last-loving-been, found-angel-us.'

hiā hāp nā-ēng; kái-nā-hi nā-chāi-ēng-ā nā-thān." "A-nāh-lā
 fit more to eat; me thy-attendant-like keep." But
 í-kh-pā í-nān-tā-hān í pān í-nān-sāng-hā í-nān-ā nāpā vā-thā,
 for he-was-when he father him he-coming companion made,
 hā-nāh-chā í-thā-ā í-sāng-ā í-vā-hā-ā í-thāng í-thān. Hā-nāh-chā
 and he-coming hā-nāh-in he-coming-ā hā-nāh he-thān. And
 í-nān-tā í-nān-sāng-hā í-thā, 'Kā-pā, í-khí m-vā í-nān-tā hā-nāh-chā
 him-to him-to he-said, 'My father, I leave against and
 nā-nān-tā pāp í-thā, hā-nāh-chā í-nān-tā nā-nān-tā-sāng hān hāp
 then-before me I-said, and thy-son thy-calling-for fit more
 nā-nāng.' A-nāh-chā í-pān chāi-kā-nān-sāng-hā í-thā, 'A-nāng-tā
 to eat.' But his father around-to he-said, 'All
 nāh kái m-vā kōng-thāy-āp-sāng-ā kōng-mān-āi-vā, í-khí-ā
 then good clothes here-bringing-immediately-you come-to-dress, his-hand-on
 kái-thā hā-nāh-chā í-khí-jā nān-tān-vā, hā-nāh-chā hā-āi-nāh-āi-nāh-ā
 hand-āp and his-foot-on also put-on, and food-eating
 kō-nāh-ā-āp-āi-vā, hā-nāng-mān hānā kī-nāy í-thā í-nāh, í-thā-chā
 merry-pled let-me-be, nāp-āi (because) this my-son he-dying he-said, me
 í-thā-nāh-vā; ū nāng-pāh-ā, í-thā-chā kō-nāh-āi-vā, kō-nāh-ā
 he-said-again-see; he eat-see, me found-again-he-here. Then
 kō-nāng-ā hā-nān-tāy kō-phān
 they merry-pled-to-be they-began.
 A-nāh-āi-nāh-ān í-nān í-nāy tīn-pā kōnā-vā í-nān. A-nāh-ā í-nāh-ā
 That-time-then-at he his-son elder field-to he-said. Then he
 í-thāng-ā-thāng-ā í-nāh-ā í-thāng-ā-thā í-thān-tā-ā-ā-ā-ā-ā í-thā
 he-coming-he-coming leave-see he-to-come-about-lying dancing-singing-of-music he-heard.
 A-nā-nāng-ān í-thān-tā chāi-kā í-khí-ā í-thā-ā, 'Hānāng-āi-hā í-nāh?
 That-time-at me around he-calling he-enquired, 'What-āi what?'
 A-nāh-ān í-nān-tā, 'Nā-nāp-pā í-thāng, hā-nāh-chā nā-pā
 he he-informed, 'Thy-younger-brother he-name, and thy-father
 í-nān-sāng-ā í-thā-nān-tā í-nān-jā, í-nān-sāng-ā hā-nāh-sāng nā
 him what-come-about-to he-recovered, this-for food-eat to people
 phān-kā í-thā.' A-nā-tā-hān í-nāh-ā í-thā-ā-nān-ā-ā nāng-ā nā-nāng
 invitation he-made.' This-on he he-merry-pulling inside go-to
 jō-nāh; A-nā-nāng-ān í-pā pōy-nā í-thāng í-nān-thān, hā-nāh-chā
 washed-out; this-at his-father outside he-coming him caused. But
 í-nāh í-thāng-ā í-pā-sāng í-thā, 'E-nā, hā-nā hā-thā kīn-hān
 he he-enquiring My-father-to he-said, 'So, I so-many present-time-in
 nā-thān kī-thāng, vā-thān-tā nā-thāng kō-āi-nāng, hān-tā nāng-ā
 thy-attendant I-am, thus-my thy-word I-discuss-see, yet then
 kō-nāh-nāp-ā-hān kō-nān-tā-āy-nāng vā-thān-tā í-nāh-ā kō-to nā-pō-nāh-chāi
 friends-with marriage-for time-see me bid then-put-out,

tsuñli-cha hi-má ná-nyí ná-má-cha náí k-cha-k k-ri-ek ná-ya-pí,
but this thy-own thy-property has-to be-taking be-enjoyed be-acted,
 k-má k-hong k-ang-é tsap-in k-má-ying-in k-má-ying ná phay-hoi
be become be-arriving then likewise-for food-eat-to people satisfaction
 á-thá. 'Ká-má, k-má-cha k-ph-in k-má-ying-há á-thá, 'Ká-má, k-m-phá-m-tóng
madest. That-on his-father him-to be-actd, 'My-own, poor-at-through
 k-i-thá ná-má, k-má-cha k-má-má-há ná-thá k-má, k-má-cha k-má
me-with then-not, and my-property thing (?) but we
 k-má-cha-k k-má-cha-ying-in á-má, k-má-má, hi-má ná-nyí-pí
we, you-behaving married-for it is, why-not? this thy-possessor-brother
 á-thá á-thá, á-tán-cha á-tán-ek-jí; á ná-má-pí-há, á-tán-cha
be-dying be-not, now be-revived-again; be have-not, now
 á-má-ek-jí.
found-again-brother.

however, had a golden disk which she made over to the prince to sell; and if any one wanted to see it, the prince asked for a golden plate with water to put it upon. In that land none but the king had golden plate, and seeing the disk, the king enquired what its price was. The prince said, 'I shall stand here and throw disks of earth all round me, and you will fence the ground as far as the disks go, and fill the space with various articles.' Being told this, the king made a fence which could not be filled with articles; and being ashamed he gave his kingdom to the prince and fled away.

The prince then brought in the princess and lived there as a king.

accurate copies of the pronunciation. Thus, *d* and *t*; *st* and *st*, respectively, are used for the same sounds. For instance, *st* and *st*, the suffix of the imperative; *st* and *st*, to run; *st*, *st*, and *st*, to give. The *t* of the suffix is may apparently be dropped after a preceding vowel; thus, *st*-*st* and *st*, by the latter. The use of apostrophes is rather inconsistent. Thus, *st* and *st*, one; *st* and *st*, stomach, etc. *st* seems usually to be pronounced *st*; thus, *st* or *st*, out; *st* or *st*, back. *st* and *st* are both written for *st* in the list, in the termination *st*. I have always written *st*, as in the specimens. *st* and *st* occur in the same word; thus *st* or *st*, to run. Consonants are occasionally silent; thus, *st* and *st*, to eat. We once find *st* instead of *st*-*st*, all, but the pronunciation is probably the same in both cases. A euphonic *g* is sometimes written; thus, *st*-*st* or *st*-*st*, under. A consonant is sometimes doubled; thus, *st* or *st*, for; *st* or *st*, being, etc.

Articles.—The numeral *st*, one, is used as an indefinite article, and demonstrative pronoun or relative clause supply the place of a definite article.

Nouns.—The word *st*, father, occurs twice in the form *st*-*st*; thus, *st* *st*-*st*, my father, *st* *st*-*st*, his father. But usually *st* *st*, *st* *st*.

Gender.—Gender is only apparent in the case of animate beings. Different words may be used for the two sexes. Thus *st*, father; *st*, mother. *st*-*st*, man; *st*-*st*, woman. In other cases suffixes are used to denote the gender. Such are, in the case of human beings, *st*, male; *st*, female. In the case of animals the male suffix is *st*, and the female *st*. Thus, *st*-*st*, son; *st*-*st*, daughter; *st*-*st*, horse; *st*-*st*, mare.

Number.—The suffix of the plural is *st*; thus, *st*-*st*, friends.

Cases.—The Nominative, the Accusative, and the Dative do not take any suffix. The subject of a transitive verb is usually distinguished by the suffix *st*, denoting the agent. The verb may be a participle or an infinitive; thus *st*-*st* *st*-*st* *st*, the piggy-bank eats hawks. The Genitive is expressed by putting the stem, without any suffix, or repeated by means of a pronoun, before the governing noun; thus, *st*-*st* *st* *st*, the father's son; *st* *st*-*st* *st*-*st* *st*-*st*, this horse is years how-many? The suffix *st* is sometimes added; thus, *st*-*st* *st*-*st* *st*-*st* *st*-*st*, my father's horse servant.

The Locative is formed by means of the suffixes *st* and *st*. It is also used to denote the agent (see above) and the instrument; thus, *st*-*st*, (hand) with rapier. Other postpositions used to denote the various relations of nouns are; *st*-*st*, between; *st*-*st*, under; *st*-*st*, before; *st*-*st*, in, for; *st*-*st*, in, to, from; *st*-*st*, behind; *st*, out of; *st*-*st*, gathering, with; *st*-*st*, from; *st*-*st*, in; *st*-*st*, in, etc.

Adjectives.—Adjectives usually follow the nouns they qualify, and suffixes are then added to them and not to the qualified noun. Thus, *st* *st* *st*-*st*, that good is. The suffix of comparison is *st* in *st* *st* *st*. Thus, *st* *st* *st* *st* *st* *st*, his sister than tall; *st*-*st* *st* *st* *st* *st* *st*, all than cloth good.

Numerals. The numerals are given in the list of words. They follow the nouns they qualify. *st* in *st*-*st*, one, etc., is probably a generic particle. But I cannot find any rule for its use. Thus we find *st*-*st* *st*-*st* *st*-*st* and *st* *st*-*st*, one man. *st* in *st*-*st*, etc., is perhaps identical with the *st* in words such as *st*-*st*, whatever; *st*-*st*, all; *st*-*st*, short; *st*-*st*, much; *st*-*st*, any; *st*-*st*, like, etc.

Prepositional.—The following are the *Prepositional* pronouns, to which the ordinary suffixes may be added:—

English.	Form.
<i>Ant-eat</i> , I.	<i>Ant-eat-eat</i> , <i>Ant-eat</i> , <i>ant</i> .
<i>Ant-eat</i> , <i>he</i> , <i>my</i> .	
<i>Ant-eat-to</i> , mine.	<i>Ant-eat-eat-tō</i> , <i>Ant-eat-tō</i> , <i>ant</i> .
<i>Ant-eat</i> , thou.	<i>Ant-eat-eat</i> , <i>you</i> .
<i>Ant-eat</i> , <i>us</i> , <i>thy</i> .	
<i>Ant-eat-tō</i> , thine.	<i>Ant-eat-eat-tō</i> , <i>your</i> .
<i>Ant</i> , <i>he</i> , <i>his</i> .	<i>Ant-eat</i> , <i>they</i> .
<i>Ant</i> , <i>he</i> , <i>his</i> .	
<i>Ant-tō</i> , <i>his</i> .	<i>Ant-eat-tō</i> , <i>thine</i> .

To these forms must be added the *prepositional* prefix used before verbs. In the singular they are identical with the short possessive forms, *he*, *us*, *it*. The plural forms are *heis*, *meis*, and *de-is* or *de*, and these may probably also be used as possessive pronouns with nouns and prepositions.

The following *Demonstrative* pronouns occur:—

Itē, *this*; *itē*, *this*; *etē*, *this*; *etē*, *this*; *me-tē*, *this*, *he*.

Relative pronouns. Particles and verbal nouns are used in relative clauses; thus, within *phāt-eat kēk*, *pipe-by eaten kēk*; and *kāp-tō-tō*, *he coming-time*.

Interrogative pronouns.—*Tō-eat*, *who*? *t-eat*, *what*? *t-tō-tō-eat*, *how many*? *t-tō-eat*, *why*? Thus, *tō-eat-eat*, *where are*? *et-tō-tō*, *what*?

Indefinite pronouns.—*Itē*, *any*; *tō-tō-tō*, *anyone*. *Kāis* is *tō-tō-tō* seems to mean 'even'; thus, *tō-tō-tō-tō*, *time-time-even*, *once even*.

Verbs. Verbs may be conjugated in person and number by means of *prepositional* prefixes. These are as follows: *he* or *ant*, I; *heis*, *we*; *us* or *etē*, *thou*; *etē*, *you*; *de* or *it*, *he*, *she*, *it*; *de* or *de-is*, *they*. The use of these prefixes is very inconsistent, and they are often dropped.

The root alone, without any suffix, is freely used to denote present and past tenses. Thus, *ant-eat ant*, I go; *de-eat-eat kēp-phāt-tō*, *they many-to-make-began*; *ant-eat etē*, I have walked; *etē kēk*, *he is grazing*.

The suffix of *Past Tense* is *tō*; thus, *ant-eat-tō* *he has* *tō*, I struck; *de pā-tō* *it-eat* *ant-tō*, *his father* *him* *was*.

The suffix of the *Future* is *diap*; thus, *ant-eat tō-tō* *he pā* *etēp-tō* *ant-diap*, I wishing my father-to go-will.

The suffix of the *Imperative* is *etē* or *tō*; thus, *pā-etē*, *give*; *etēp-tō*, *bring*, *draw*; *kēk-tō-tō*, *to-own-cause* *you*. A third person plural is formed by means of the suffix *reus*, probably a suffix of the future. Thus, *ant-eat-eat phāt-tō* *kēp-phāt-reus*, *we* *calling many-asked-let*. See also *Infinitive*, below.

The simplest form of the *Infinitive* or *Verbal Noun* seems to be the root alone. A negative suffix is *etē*; thus, *ant-eat*, *to go*; *phāt-eat*, *to eat*, *feed*. It will be observed that this form is constantly given in the list of words to translate the verbal noun. Thus, *kēp-eat*, *come*; *etēp-eat*, *stand*, *etc*. Infinitives of purpose are formed with the suffixes *diap* and *reus*; thus, *ant-eat-diap-tō*, *grazing-for*; *phāt-phāt-diap etēp-tō*, *belly-fill-for*

[No. 19.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

LANGRONG.

(SARA, HILL TRIBE.)

Ntun pakun tel nith tel. Ma hih nā-pang-in t-ai hā-ph nāgh.
Then one-to was two were-put. Then among younger his father was
 ā-ti-th, 'ke hā-ph, nāpān kal-mā mō-mā jākā hā-th pā-m.' Mā hih
said, 'my father, of-people I getting all dividing give.' Then among
 nāpān hā-th pā-m. Thāh nāgh nāpān nān nāghān nā-th.
people dividing gave. Short after younger we all gathering-together
 jā-th-hān hā-th, chān mā-hān t-ai nāpān hā-th-hā jā-th.
country-to-for-to went, and there his people to-people spending
 ā-ph-th. Mā nāghān jā-jā-in mā jā-th-hā. hā-ghā-hā-mā-th,
he-appeared. He all spent-certainly-having that country-in famine-diseases,
 chān mā hā-th-hā t-ai. Mā thā-th mā mā jā-th hā-mā mā hā-th-hā nāgh
and he was-in fall. That time-of he that country-in avoided person was
 hā-th; mā mā hāi tāk hā-th-hā-ghān hā-th hā-th-hā. Nāgh mā tāk-in
went; that was his pain pressing-for food-in and. Then he pain
 phā-mā hā phā-in phāng-hā-th-ghān nāgh-th, chān hā-th-hān hā pā-m.
more hard eating hā-th-hā-to desired, but was-one him-to gave-not
 Nāgh nāpān-in ān t-th, 'kal-mā pā-th hā nāgh nā-th-hāi
Then coming-to-ones he said, 'my father's salary receiving servants
 thāh phā-mā hā mā-th-hāi, chān kal-mā mā-hān nāghān thā-th-hāi.
plenty eatable things got-would, and I have hunger-in dying-am.
 Kal-mā thā-in hā-ph nāgh hā-th-ghān, mā nāgh hā-th-ghān, "hā-ph, kal-mā
I thing my-father's near go-will, him near was-will, "my-father, I
 thā-th hā-th chān nāgh-mā nāgh hā-th hā thā-th, kal-mā nāgh-mā
have opened and you were in I have-committed, I year
 mā thā t-thā-mā; kal-mā nāgh-mā hā mā-mā nāgh hā-th
was saying was-say-not; was year salary receiving around was
 hā-th hā-th-hā." Nāgh thā-in ā-ph nāgh hā-th. Chān hā-th
like hā-th." Then saying my-father near went. But of-ones
 hā-th-hā hā pān t-ai mā-th, chān nāgh-th, thā-in, hā-th hā
being-time-of his father him was, and compassionate-to-being, coming, going
 hā-th hā-th t-thā-th. Nān hā t-th, 'hā-ph, kal-mā thā-th ā-th-hā
with-in holding he-hold, then he said, 'my-father, I have-on against
 chān nāgh-mā nāgh hā-th hā thā-th, kal-mā nāgh-mā mā thā
and you were in I have-committed, I year was saying
 hā-th

ti-ti-ti-má' Chín pín lòi sù-ti-ti sù-ti-ti ti-ti, 'mang-mang-in
 say-say-say.' Baf father he arrived near said, 'quickly
 chhà-hi-ying-in pàn tsh chh-in máh sù-ti-ti-sù; máh khy-á khy-hin, cùn
 sù-ti-ti-sù 'dash good bringing him get-as; he hand-as say, and
 phò-ti phò-ti khy-ti-sù; chh-in kù-má-ti phò-ti kung-ti-sù; kù-ti-sù
 foot-as shoe put-as; and we eating convenient-made-as; for
 kù-má sù tì-ti-ti, sù-ti-ti dìn-ti-ti; baf sù-ti-ti
 my son this said, afterwards after come; kung-ti-ti-ti after
 mō-ti.' Kung kù-má sù kung-ti-ti-ti.
found-had-been' (Then they were making legs).

Chín k-u. nài t-ti-ti khy-ti-ti. Má kung-in t-ti-ti sù-ti-ti kù-ti
 And he son after field-as was. He come-bringing house near bring-as
 kung-ti-ti khy-ti-ti khy-ti. Má t-ti-ti má má khy-ti-ti sù-ti-ti kù-ti-ti
 dining and main-room/ward. First time-as he arrived see near called-bringing
 an nang dìn-ti, 'má khy-ti-ti?' K-u kù kung-ti khy-ti, 'nang-má kù-
 kù near asked, 'this all what?' He him near said, 'your brother-
 kung kung-ti, chh-in nang-má pàn phò-ti-ti tsh-ti-ti; t-ti-ti-ti
 younger come-as, and your father food great has-prepared; because
 kù-ti máh dìn-ti-ti má-ti.' Chín máh má-ti, 'in-sù-ti-ti kù-
 kù kù kung-ti-ti-in get-hat.' Baf he surprise-become, house-in-as to-go-
 shoo-má; nang kù pò in-pò kung-ti má sù-ti-ti tsh-ti-ti-ti
 asked-as; then his father house-outside come-bringing see near answered-
 kù-ti-ti. Chín kù kung-ti-ti-ti kù-ti kù kung-ti, 'mā-ti, kung kung
 máh. Baf he answering-back-said his father near, 'is, your every
 kù-má nang-má phò-ti-ti-ti, 'nang-má tsh-ti-ti kù-ti-ti-ti-ti
 I you served, your order say see

sù-ti-ti-ti; chh-in t-ti-ti-ti kù-ti kù-ti-ti-ti pò-ti, chh-in kù-má t-ti-ti
 brought-as; máh see his answer given-as, that-as I former
 máh kung-ti-ti-ti; chh-in nang-má sù máh máh máh nang-má
 with movement-making-for; baf your see this barter with poor
 shoo-ti-ti pò-ti-ti-ti má kung-ti-ti-ti má-ti-ti-ti nang-má kù-ti-ti-ti phò-ti-ti
 goods sales-as-bringing to come-when that-time-as you him for food
 tsh-ti-ti-ti-ti.' Chín máh kù kung-ti-ti-ti, 'mā-ti, nang-má t-ti-ti-ti
 great prepared.' Baf he him near said, 'my-ma, you always
 kù-má sù-ti-ti kù-ti, chh-in kù-má kù kù-ti-ti-ti nang-má-ti-ti. Chín
 me near were, and my bring whatever all gave. Baf
 t-ti-ti chh-in kù-ti-ti-ti kù-ti-ti-ti, kù-ti-ti-ti nang-má má-ti-ti
 merry and joyful proper it-has-become, for your brother-younger
 hi-ti-ti-ti nang-má kù-ti-ti; kù-ti-ti, nang-má má-ti-ti.
 this said afterwards also-come; was-look, afterwards found-has-been'

[No. 20.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

LANGDONG.

(HARRISON)

SPECIMEN II.

A KUKI FOLK-SONG.

Kungk stak dlang bapal
 All bring-together separating-songs Dances-like
 I-lim-e stak lang-di lang lang-e.
 They-dance bring-weary joy-with mind formed.
 Makhak mi-w thapian,
 Makhak-in flag striped-stick,
 Kungk Kipak stak.
 Flying mind desired.
 Lang-di lang lang.
 With-joy mind formed.

FREE TRANSLATION OF THE FOREGOING.

We shall all bring together dance like the Dancesh bird spreading (as it were) our
 wings and become weary. Our mind is mad with joy. Like the flag over the Makhak
 (a sacred building of Mahatmanah) our mind flutters and is mad with joy.

AIMOL.

Aimol is spoken by a small tribe in the hills round the valley of Manipur. There is also a small settlement at Aimol, a village in the southern part of the valley. These are stated to be the only small remnants left of the tribe, and the total number of speakers is estimated to be between 500 and 1,000. The Aimols, who assert that they have come from the direction of Tipperah, are mentioned by Messrs. McCulloch and Stewart. Compare the Authorities quoted under Khasi, Chik, etc. But no authority gives a description of the tribe or an account of the language. The remarks on Aimol grammar which follow are, therefore, entirely based on the texts printed below. These comprise two specimens and a list of standard words and phrases, prepared by Rahn Richard Singh in the Aimol village in the valley of Manipur. The second specimen, an Aimol folk-tale, gives a very good idea of the language. I have hyphenated out the single words and altered the translation in several points. Aimol is apparently less influenced by Meitei than most other dialects of the Manipur State, and this influence is almost entirely confined to the vocabulary. In all essential points of grammar the dialect is closely related to Khashtal and connected languages.

Pronunciation.—The marking of long vowels is not consistent and apparently not always correct. *U* is always marked as long, and *a* as short. In other cases we find the same vowel sometimes marked as long, and sometimes as short. Thus, *ho* and *hā*, my; *hāt* and *hāw*, saying; *uāt* and *u-āw*, old; *uāt* and *u-āw*, many, used as a plural suffix; *uāt-hāw-pāw* and *u-āw-tāw*, before, etc. The vowels of prefixes are sometimes dropped. Thus, *a-wāt*, his tall, but *hā-wā-wāt*, my tall; *u-āw* *u-āw* *u-āw* (i.e., *u-āw*), thy-name what thou-called? Some vowels are interchangeable. Thus, the intensifying suffix *hā* is also written *hā* and *hē*; the indefinite particle *uā* also comes as *uā*. *ā* and *ē* are interchangeable; thus, *a-kāt-uāw* and *a-ēh-uāw*, he was. *āh*, so, and *uāw* seem all to denote the word *ā*. Compare *hāw* and *hāw*, come; *hāw* and *hāw*, a certain fruit; *chāh* and *chāh*, to buy. Consonating vowels are often confused. Thus, *a-wāt* is and *a-wāt*, he; *chāw-pāw*, i.e., *chāw-pāw*, going; *uāt*, saying; from *ā*, to say, plus the suffix *ā*, etc. The form *hāw*, in, which occurs beside *hāw* and *hāw*, is probably of the same kind. The *y* in *hāw* is euphonic, while *gā* in *hāw* is probably written for *ā*. The diphthongs *hā* and *hā* are usually written *hā* and *hā*. Thus, *hāhāt*, village; *pāw*, cloth. *Y* and *u* are also euphonic in words such as *a-chāh-pā*, goat; *a-wāt*, saying. *D* is euphonic in *u-āw-pāw-dāw-dāw-pāw*, all. *W* is probably written for *ā* in *uāt*, slave; *uāt*, with, etc. *W*, *u*, and *ā* are interchangeable, and probably all written for *ā*; thus, *uāt* and *hāw*, belly; *hāw* and *hāw*, that. *ā* and *ē* interchange in *hāhāt*, ropes; *uāt*, silver. Final consonants are usually softened when a vowel is added. Thus, *chāh*, eat; *chāh-pā*, eating; *hāh*, water; *uāt*, come; *a-chāh-pā*, coming. Final consonants are sometimes silent. Thus, *uāt* and *uāt*, not; *chāh*, fat, but *hāw-uāt*, how fat? Final *g* seems often to be very faintly sounded. Thus, *hāw-thā-hā-hā*, for *hāw-thā-hā-hā*, arising. *N* in *a-chāh-pā-pā*, is probably only written for *uā*, before *p*. Compare *uāt-uāw*, divide. *Chāw*, word, command, seems to be identical with *chāw*, word. Both are probably written for *chāw*. *N* is often doubled between vowels. Thus, *hāw*, for *hāw*, *hāw-hāw*; *hāw-hāw*, for *hāw-hāw*, I am saying, etc.

Prefixes and Suffixes.—Most of the prefixes and suffixes which occur in Aimol have a distinct meaning of their own, and will be dealt with below. Only a few prefixes

are used in a wider sense. Thus, *a*, in *a-sai* good; *a-sai-lam*, dances; *lam*, in *lam-lam-yeap*, together; *sa*, in *sa-chai*, salt; *sa-chai*, worthy; *sa-tim-pai*, young; *sa*, in *sa-tai*, nest; *sa-sai*, tall; *sa-sap*, very, etc.

Articles.—There are no articles. The numeral *lit* or *ai-lit*, one, is used as an indefinite article, and possessive pronouns, demonstrative pronouns, and relative clauses are used in order to convey the idea of definiteness.

Nouns.—The prefixes *a* and *ai*, which often occur before nouns denoting relationship and parts of the body, are the possessive pronouns of the third and first persons. Thus, *aya*, his father; *ai-ai-ai-ai*, my sister; *ai-lai-ai*, he, *ai-lai-ai*, she, etc. O my mother. Gender is only apparent in the case of animate nouns. It is distinguished by means of suffixes, and, in the case of human beings, also by using different words. Thus, *a-pai*, father; *a-ma*, mother; *pa-sai*, man; *ai-mai*, woman; *pa-sai* *ai*, man young, boy; *ai-mai* *ai*, girl; *a-sai* *pa-sai* *ai*, his son, boy; *a-sai* *ai-mai* *ai*, daughter. *Pai-sai* is also used as a male suffix; thus, *ai-pai*, child male, etc. The usual suffixes are, in the case of human beings, *pa* and *sa*, and, in the case of animals, *a-chai* and *chai*, male, and *a-pai*, female. Thus, *ai-sai-pai*, a male slave; *a-lai-sa*, his wife; *ai-lai-a-chai*, horse; *ai-lai-a-pai*, mare; *lai* *chai*, a dog; *lai* *a-pai*, a she-goat.

Number.—There are two numbers, the singular and the plural. When it is necessary to mark the plural some word conveying the idea of plurality is added; thus, *ai-sai* *ai-sai*, several many, servants; *a-lai* *ai-sai*, old servants; *ai-lai* *a-chai* *ai*, horse male many, horses; *ai-lai* *a-lam*, ropes many, thick ropes.

Case.—The *Nominative* and the *Accusative* do not take any suffix. *Ho* is often added in order to emphasize the noun. Thus, *ai-lai* *a-sai-pai* *pa-sai* *ho*, horse white's suffix; *ai-sai* *ma-ma* *ho*, that of the price. The suffix *ai*, by, by means of, denoting the agent, is usually added to the subject of a transitive verb. Thus, *a-sai* *a-sai-pai* *ai* *a-lai* *ai-sai*, his servant made him answer; *ai-lai* *ai-sai* *ai* *ai* *a-pai*, strike my thigh it-ill. The *Genitive* is often expressed by simply putting the governed before the governing noun. Thus, *ai-sai* *ai-sai* *ai*, my father's servants. The governed noun is often repeated by means of a possessive pronoun prefixed to the governing noun. Thus, *ai-lai* *ai-sai* *a-sai*, and his own, until now; *ai-lai* *a-sai*, make it-tail, the snake's tail. The *Possessive* does not require any suffix, but as it is sometimes prefixed; thus, *a-pai*, O father. Other relations are indicated by means of postposition. Such are *ai*, in, as, to, with, do and do, in, on; *ai*, of, by means of; *ai-lai*, among; *ai-lai* *ai-sai* *ai* *ai*, before; *ai-lai* *ai-sai*, getting-not, without; *ai-lai* *ai-sai* *ai* *ai*, back-not, behind; *ai-sai* *ai*, *ai-sai*, *ai-sai*, *ai-sai*, in, at; *ai-sai*, on; *ai-sai* *ai-sai*, to, from, etc.

Adjectives.—Adjectives are usually preceded by the prefix *a*; thus, *a-sai*, good; *a-sai-sai*, high. A prefix *ai* occurs in *ai-sai-pai*, younger. The suffix *ai* in this and in other adjectives is a suffix of the relative participle. The usual verbal suffixes are added when the adjectives have the function of a verb; thus, *a-sai-pai*, he is tall. Some adjectives have, according to the list of words, two forms according to the number of the qualified noun. Thus, *a-sai* *ai-sai*, a good woman; but *a-sai* *ai-sai* *ai-sai*, good women. There are no instances in the specimens to show the application of this extraordinary rule. Adjectives usually follow, but occasionally also precede the noun they qualify. The particles of comparison are *ai-sai* and *ai-sai*; thus, *a-sai* *ai-sai* *ai-sai* *ai-sai* *ai-sai* *ai-sai*, his sister than his brother he-tall-in; *ai-sai* *ai-sai* *ai-sai* *ai-sai*, all

among tall, tallish. A kind of superlative is also effected by adding *cat*; thus, *pápas a-mi-tal*, cloth good-much, the best cloth.

Numerals.—The numerals are given in the list of words. They follow the nouns they qualify. *ate* in the first three numerals is probably a generic prefix, but I fail to see the rule for its use. Thus, we find *paat a-mi-tal*, and *paat tal*, a man. There are no traces in the specimens of other generic prefixes. In *a-mi a-mi-tal a-mi-tal a-mi-tal*, that-of the-price exceeds two and-a-half, the last *a-mi-tal* seems to be a repetition of the subject noun, price, and is not a generic suffix.

PRONOUNS.—The following are the *Personal pronouns*:—
Singular.—

<i>lei</i> , I.	<i>ang</i> , thou.	<i>a-mi</i> , he, she, it.
<i>te</i> , my.	<i>me</i> , thy.	<i>a</i> , his, her, its.
<i>lei-te-a-mi</i> , mine.	<i>ang-me-a-mi</i> , thine.	<i>a-mi-ti</i> , his, hers, its.

Plural.—

<i>lei-mi</i> , we, our.	<i>ang-mi</i> , you, your.	<i>a-mi-a-mi</i> , a-mi-a-mi, they, their.
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A form *mi*, then, seems to occur in *lei pápa-a lei mi a-mi-pat-rang*, we to property thou give-with; and *te pápa-i mi-a-mi-mi*, when from thou-brought? *Not* in the first instance is perhaps identical with *China* *mi*, properly, and *mi* in *mi-a-mi-mi* seems to be a miswriting for *me*. A form *me-tal*, he, occurs in the list of words. The personal pronouns are inflected as nouns. Thus, *lei te-a-mi*, I say-want, of me; *ang me-a-mi*, thou thy-service, thy service; *a-mi-a-mi* clothing, their word. *Mi* in *lei-te-a-mi*, mine; *ang-me-a-mi*, thine, must be considered as the verb substantive. In *ang-a-mi-pat-ti*, thine, *me* is inserted between *ang* and the preposition *pat*, for. Words such as *he*, *it*, *it*, *me*, are added in order to emphasize the pronouns. Thus, *lei-te*, I; *ang-me-a-mi*, thine; *a-mi-ti*, he. They are all originally demonstrative pronouns.

Demonstrative pronouns.—*Ei*, this; *he* and *she*, that. *Man-to* in *paat lei-to lei-lei-pi a-man-a-mi*, man that said-to he-said, seems to signify *he*, the suffix of the agent, and the emphasizing particle *to*.

Relative pronouns.—There are no relative pronouns. A relative participle is formed by adding the suffix *a*. Thus, *lei-pat á-mi-te a-mi-a-mi pa-a-mi tal*, country that-in being man our. The ordinary forms of the verb can be used in the same way. Thus, *mi-lei á-mi-te á-mi-te*, pipe water leads; *lei-pat-a-mi*, me to being all; *lei-pat-a-mi lei mi a-mi-pat-rang a-mi-pat-rang*, me to property thou-give with, thou give, give me the share which you intend to leave me. In the last instance the relative participle follows the qualified noun. *Ei* seems to form relative participles or nouns of agency. Thus, *a-mi a-mi-pat*, like-on the-other; *ang-a-mi-pat lei á-mi-pat*, a-cloves-man I I-am.

Interrogative pronouns.—*Tu-me*, what? *me*, what? *te-a-mi-me*, why? *te-pat-me*, how much? how many? *A lei á-mi-me*, is translated 'where is the flesh?' in the second specimen. *Á-mi-me* seems, therefore, to mean 'where?' An indefinite pronoun is effected by adding *me* to the personal *te*; thus, *á-mi-me te-mi*, any one gave not.

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes. There are *he*, I; *lei*, *lei-mi*, we; *me*, thou; *ang* and *ang-me*, you; *a*, he, she, it; *me* and *me-me*, they. The singular prefixes sometimes occur with a verb in the plural. In No. 229 *me* is used in the singular. *Á-mi* seems to be used in the same way in *me-me-*

then, he ceased to roll, etc. In *tsue sui-shue*, what is being done? and seems to be a demonstrative pronoun, and the literal translation is apparently 'what that-due?' The plural prefix is used when the subject comprises two words connected by means of *tsi*, with. Thus, *tsung-ko loi-ti a-si-tsi tsue-sue-t*, then one-with always one-remains. The prefixes are sometimes omitted. In *a-tsiang a-tsiang-t*, they happily sitting-are, the prefix *an* before *a-tsiang* seems to have been contracted with the *s* of the preceding *a-tsiang-t*.

The root alone, without any suffix, is freely used to denote present and past times. Thus, *loi tsue-t*, I I-am; *tsi pe-sai an-si an-sue*, child made two they-were. A suffix *tsi*, which generally forms adverbial clauses and conjunctive participles, is sometimes added, apparently without changing the meaning. Thus, *a-si-t*, he said; *a-si-t-tsi-t*, he recollected. *So* and *tsi* are apparently assertive suffixes in sentences such as *t-sue sui-tsi-tse*, what are they doing? *tsung-ko loi-ti (tsi) an-tsiang tsue-sue an-pe-sai-tsi-t*, then goat young one even three-goat-not. The suffix *tsi* has a similar function; see Negative particle, below.

The suffix of the Past tense is *tsue* in China. Compare *tsing-tsi* *tsue*, to complete, to finish. Thus, *a-si-tsue*, he divided-gave; *tsue-tsi-tsue*, I have-travelled; *tsue tsue-tsue*, I I-had, struck. It is also used to denote the present time when the action of the verb is considered as an established fact. Thus, *tsue-tsue-tsi* is *tsue* *a-sue* *tsue*, my father became small-in he-twas. *A-si-tsue*, it is, it was, is sometimes added to a verb in order to emphasize that the action really takes place. Thus, *tsue-tsi* *loi-tsi* *tsue-tsi-tsue*, oh I did it-twas, I stoned indeed. A kind of past tense is also effected by prefixing *tsue*, *tsue*, or *tsue*. Thus, *a-tsi* *tsue* and *a-tsi-tsue*, he was; *a-tsi-tsue-t*, he answered. This form is also used as an imperfect; thus, *tsue tsue-tsi-t*, I was striking. A suffix *tsue* is apparently added in forms such as *a-tsue* *tsue*, he stoned; *a-tsue-tsue*, it hit; *a-tsue-tsue*, he entered, etc. But these forms are really compound verbs, the latter part being a verb *tsue*, probably identical with *tsue*, to give. Compare *a-tsue-tsue*, he hit, where the prepositional prefix is added to both verbs. Forms such as *a-tsue-tsue-t*, he ceased-to-roll, are perhaps due to the influence of *tsue*.

A Present definite is formed by prefixing *tsue*, or by adding the verb *tsue*, to be, to remain. Thus, *tsue tsue-tsi-t*, I am striking; *tsue-tsi* *an-tsiang a-tsue*, cattle feed he-is-grazing; *tsue-tsi* *a-tsue-tsi-tse*, horse he-is-riding.

The suffix of the Future is *tsue*, probably a postposition meaning 'for,' 'in order to.' The prepositional prefix are wanting before this form; thus, *loi-tsi* *tsue-tsi-tse*, *tsue* *tsue-tsi-tsi*, I will not pay fine. The verb *tsue*, probably meaning 'to say,' preceded by the prepositional prefix, is usually added. Thus, *tsue-tsi-tsi* *tsue-tsi-tsi*, going-saying-for-say, I will go and say; *tsue-tsi* *tsue-tsi-tsi*, then will strike. Another suffix of the future is *tsue*. Thus, *tsue-tsi* *tsue-tsi-tse*, you will strike; *tsue-tsi-tse*, then will give; *tsue-tsi* *tsue-tsi-tse*, my-belly (I) ill-will. The form *tsue-tsi-tse*, in *tsue-tsi-tse* *tsue-tsi-tse*, thy-correct one (I) to will, seems to be connected with the imperative. *I tsue-tsi-tse* *tsue-tsi-tse*, because, perhaps contains a future *tsue-tsi*. The literal translation seems to be 'why? I will tell.'

The suffix of the Imperative is *tsue*, and in the first person plural *tsue*. Thus, *tsue*, give; *tsue-tsi-tse*, bring; *tsue-tsi-tse*, come to put on; *tsue-tsi-tse*, let us remain. *Tsue* in *tsue-tsi-tse* also occurs in *tsue-tsi-tse* *tsue-tsi-tse*, thy-correct-one (I) to-will. *Tsue* is prefixed to *tsue* in *tsue-tsi-tse*, give; *tsue-tsi-tse*, put, etc.

motion towards the speaker; thus, *long-cho-ta, come-carry, bring*. *Fa* or *vel* probably means 'in go' and denotes motion. Thus, *co-fo-fo, go-and-out; vel-fo-fo, go-and-out*; the next and completed. Derivations are formed by adding *mo*, to wish; thus, *fo-mo-fo-fo, I-wish*. (3a) *to-enter-without-not* *fo-mo-fo* seems to be formed by reduplicating the root; thus, *so-gu-gu-gu, he-came-coming, running*. Other words added in order to form compounds are *fo*, to begin; *fo*, well; *fo*, back; *so*, certainly, etc.

The *Negativer* particles *is* *mo*, *wa*, or *na*. Thus, *wa-pi-mat-ai*, *then-gave-not*; *so-mat*, *had*; *kai ai-ti-mo-na*, *I displayed-not*. *Eti* is often inserted before *mo*; thus, *tu-mo-ti-ti-ti-mo*, *I-very-very-am-not*. It is probably a verb substantive. Another negative is *mo*, corresponding to Rongkhal *mo*; thus, *tu ai-ti-mo-mo*, *then (I) pay-not(I)*.

The *Interrogative particle* is *na*. It is generally a part of the interrogative pronoun, but is sometimes also added to the verb. Thus, *na-ang-o* *pa-na* *an* *na-na* *an-na-ang-na*, *thee-thai-na* *was young when he came?* It is added to the verb when there is no Interrogative pronoun; thus, *a-ang-o* *pa-na*, *has it been cooked?* In *disjunctive questions* it is added to both members; thus, *na-na* *na-na* *an-na* *na-na* *an-na*, *water hot then-without, water cold then-without?* *Na-na* *na-na* *pa-na* *na-na* *an-na*, *water hot then-without, water cold then-without?* *Na-na* *na-na* *pa-na* *na-na* *an-na*, *water hot then-without, water cold then-without?* *Na-na* *na-na* *pa-na* *na-na* *an-na*, *water hot then-without, water cold then-without?*

Order of Words.—The usual order of words is subject, object, verb. But there are many exceptions from the rule, especially in the list of words.

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

AIMOL.

SPECIMEN I.

(STARR, MATRUEN.)

(Duba Richang Singh, 1893.)

Paal khat nāi paal an-ai an-an. A-nāi ma-tim-pān i-pā-yang
Has one-of child male two (step-son). He/one younger his/father-to
 a-nāi, 'E-pā, hai ying-a lai nai an-pō-rang, an-pō-ta-an.' A-pān
he-said, 'Father, we is property this(?) this-give-with, therefore.' His/father
 a-nāi an-ni-yāi a-nāi a-nāi-pō-yoi. Ni a-luk-a-luk an-ā a-nāi
has-one two-for his/property he-should-poss. Degr some thing-in his-one
 an-tim-pān a-nāi I-a a-nāi-ā nāi-khāi a-nāi-ā khān-a a-nāi-yāi
younger his/property all he-carrying village far-to one-to he-going
 pō-rang-a a-nāi I-a a-nāi-rang-yoi. Anāi lai I-a ma-an-rang-a-vi
completely his/property all he-wanted. He property all wanted-after
 nāi-khāi khān-a hā ma-nā a-nāi-yoi. A-nāi-ho a-pang-yoi. A-nāi
village that-to food very it-dear-become. He he-cherished-become. He
 lai-pā khān-a a-nāi paal khān-yang a-luk-a paal lai-ho, 'wōk nāi-yāi'
country that-on residing one one-to his-going-in one that, 'give land,'
 a-nāi I-nāi-yāi a-nāi-nāi. A-nāi-an wōk i-chāi chā-wāi ngā-an
saying field-to he-one. He-one give extra land even
 chāi-ā, 'I-a-an ma-nā-rang.' ū, ha-vi-āi-lāi ūn-ān pā-mā-lāi
extra, 'my-very fill-with,' saying, nevertheless anyone gave-not,
 A-chāi-an-khān-a-ho a-nāi-lāi, 'Ka-pā a-nāi ngā ngā-an
He-into-knowing he-to-consider-began, 'My/father's servant many even
 a-nāi chāi-ā, lai-ho ha-an-a-chān-a thā-rang ka-lāi-yoi. Kai-lāi
happily one-said, I lai my-very-it-anger-with dying-for I-did. I
 ha-an-a-chān-a ha-pi yang chāi-ān-lāi pā-lāi-lāi-ā, 'E-pā, Pa-chān
I-dying my/father to going my-with, 'O/father, God
 mā-lāi-rang, ā-pā, an-nāi-lāi-rang, a-nāi-lāi lai-lāi a-nāi-yoi. Kai-lāi
before, O/father, first-before, sin I-did indeed. I
 a-nāi chāi-rang ka-an-chāi-lāi-lāi, Na-a-nāi it-lāi kāk a-nāi
my-one he-to I-worship-one-not. My-ancestor dead among my-ancestor
 khat chāi-rang-rang." ū a-nāi a-nāi a-pā-yang a-nāi-poi.
we he-with." This he-saying he his/father-to he-one.
 A-nāi-ā a-nāi-lāi-ā a-pā a-nāi-vā, a-nāi-nāi-pā a-nāi-yang
far-off his-land, there-of his/father he-coming, his-land-it-coming it-one-to

Hu-wi-hun-ho	a-pia	a-ti-h.	'Ka-ni,	ang-ko	kai-h	a-ti-tu
Thereafter	his/father	he/she.	'My-son,	then	me with	always
han-oh-h.	kai-yung-a	an	lin	ang-a-ang-h.	A-ti-h	an-ni-pang-pi
we-remained,	we-with being	all	there-is.	Now	his/gonapier-brother	
a-ti-yi	a-tang-pai-h-a-nin-ho,	a-ang-rü	val-han	kan-h-pai-h-a-nin-h		
he-died/being	he-came-alive-because,	he-isn't/being	again	I/son's-brother		
kai-ni-ho	a-hap-h	kai-va-hi	a-ni-pai'			
we	happily	to-remain	it-is'			

u-m-lai	a-thai'	'An-chi, lai	chai-ra.'	'Chai-seeing,	ku-ting-yang
my-mai	he-broke'	'Cook, fast	pay.'	'Pay-not-will,	up-broke-on
khao-ta	a-tang-k	ku-ting-a-thai.'	'Khao, lai	chai-ra.'	'Chai-seeing,
fruit	it-falling	my-mind-it-angry-yet'	'Fruit fast	pay.'	'Pay-not-will,
Chien-chong-ai-pai	ku-ting	a-thi.'	'Chien-chong-ai-pai, nang	lai	chai-ra.'
Chien-chong-ai-pai	up-rot	he-yet.'	'Chien-chong-ai-pai, then	fast	pay.'
'Chai-seeing,	lai-khong-in	ku-ai	a-pai.'	'Kai-khong, lai	chai-ra.'
'Pay-not-will,	shrimp	up-thigh	it-ill.'	'Shrimp, fast	pay.'
Shang-lai-ma,	'lai	chai-ra,'	will that	a-ting-ai-yai	Shang-lai-ma.
Answered-not.	'Fine	pay,'	was more	she-regarded.	Answered-not.
					'Was
ku-khong,	thi	to-mo	was gone,	will	
shrimp,	water	had	then-preferred,	water	old
					(then-preferred) 'thi.'
'Thi	dai	he-gone.'			
'Water	old	I-prefer.'	Thi	dai-k	was-ai-yai.
'Water	old	I-prefer.'	Water	old-in	they-let-go.
lai	ku-ai-yai'	Lai-pai	a-ting-a-thai-ai-yai.	'Shi-pai	yang-lai-ra, thi
I	I-am.'	People	their-mind-it-angry-became.	'Shrimp	coll, water
was-dip-ai.'	A-ting-yai.	Kai-khong	was-chai-yai,	was-thai-yai	
came-to-catch-let-us.'	It-dip-became.	Shrimp	they-catch,	they-letted.	
'U	chak-pi	ai-pi-chang-ra.'	A-ting-yai.	'A-ting-yai-ra?'	'Ku-ting-yai.'
'Frog	drow	(-the-fish).'	It-cooked.	'It-cooked-is?'	'I-cooked-bore.'
'Yu-mu-mu,	'A-tuk	o-ta-mu?'	Onaga,	U-shai-pi,	'A-tar-nyi, ma-shai
'Snake.'	'Peak	where-is?'	Was-not.	Frog.	'Old-man, said
ku-khong	ku-shai-yai.'	Lai-pai	was-ting-a-thai-yai.	an-ting-i	
I-continued	I-continued.'	People	their-mind-it-angry-became.	all	
an-ting-k	an-chai-yai.	Ha-yi-yi-ra	it-chai-pi-hi	was-ai-pi-yi	
they-plucking	they-departed.	Therefore	frog	their-plucking-from	
a-ting-a-tai-chai	a-ma-yai.				
the-bird	went'	It-was.			

FREE TRANSLATION OF THE FOREGOING.

How waris came on the land's back.

Once upon a time there was a man called Chienchongpa. He was sharpening his axe by the river, when a shrimp clipped him on the leg. Chienchongpa became angry, and cut down a khao tree.* The tree became angry, and dropped one of its fruits. The fruit fell on the back of a cock. The cock became angry, and scratched up an ant's nest. The ant became angry, and stung the tail of a snake. The snake became angry, and bit a bear on the leg. The bear became angry, and roared up a phao tree. A bat (that lived in the root of the phao tree) became angry, and flew into

* The fruit is a big up a nutmeg-like.

an elephant's ear. The elephant became angry, and set a mortar rolling; and the mortar as it rolled knocked down a widow-woman's house. The widow-woman became angry and began to weep.

"Mortar," said she, "pay a fine."

"I won't," said the mortar. "The elephant set me rolling."

"Elephant, pay a fine."

"I won't. A hat got into my ear."

"Hat, pay a fine."

"I won't. A bear rocked up the plaster-a-mort which was my home."

"Bear, pay a fine."

"I won't. A snake bit me on the leg."

"Snake, pay a fine."

"I won't. A snake stung my tail."

"Aah, pay a fine."

"I won't. A cock scratched up my neck."

"Cock, pay a fine."

"I won't. A lizard-freak fell on my back and made me angry."

"Lizard, pay a fine."

"I won't. Chenchongpa put me down."

"Chenchongpa, pay a fine."

"I won't. A shrimp nipped me on the leg."

"Shrimp, pay a fine."

But the shrimp remained silent.

Again she said, "shrimp, pay a fine."

But the shrimp remained silent. Said she :—"Would you rather (lie in) hot or in cold water?"

"I would rather (lie in) cold water."

So they put him into cold water, and he (jowed at them and swam away), saying,

"I am (too) clever (for the likes of you)."

Then they all became very angry, and called the elephant, who rocked up all the water till it was dry, and then they caught the shrimp and killed him. They gave him to a head to cook. "Is it cooked?" said they. "It's ready," said the head. "Then carve it for us." (He gave them nothing but the broth.) "Where is the flesh?" There was none. "Old fellows, in testing the flavor, I accidentally swallowed the shrimp."

So the people became angry, and everyone pinched him (on the back) and went his way. Thus, owing to this pinching, men have had warts on their backs ever since.

CHIRU.

The Chirus are a small tribe in the Manipur State. They are estimated to number between 344 and 1,000 souls. Most of them live in the mountains to the west of the valley, but a few Chirus are also found as a migratory tribe in the valley. Major McCulloch thought them to form a connecting link between the Borphoos and the southern tribes. Their language is most closely related to Halima, K'ua, Shaghol and Langrong.

AUTHORITIES.—

McCulloch, Major W.—*Account of the Valley of Manipur and of the Hill Tribes; with a Comparative Vocabulary of the Manipuri and other Languages. Selections from the Records of the Government of India (Foreign Department). No. 1071, Calcutta, 1899.* Short account of the tribe on p. 15.

Barnes, G. H.—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Shaghol Rivers. Journal of the Royal Asiatic Society, New Series, Vol. xii, 1893, pp. 223 and 2.* Note on Chirus on p. 223.

Two specimens and a list of standard words and phrases have been received from Manipur. They have all been prepared by Babu Bishwajit-Singh at Kangyap Khel. They are the only foundation for the remarks on Chiru grammar which follow:—

Pronunciation.—The marking of long vowels is not consistent. Thus, we find *āā* and *āa*, that; *uūū* and *uū*, for; *auū-ai* and *a-uū-ai*, they. *ŭ* is always marked as long. There are apparently two diphthongs *ai*, one with a long *ā*, and another with a short *a*. Thus, *aiū*, child; *ai*, property. Both are sometimes interchangeable with *i* and *ī*. Thus, *a-ai-pai* and *a-ai-pai*, he said; *ai-ai-ai-ai*, I will go and say. *ŭ* and *ū* seem to denote the same vowel. Thus, *āā* and *āa*, village; *ūū* and *ūa*, the suffix of the imperative. *ŭ* is also interchangeable with *ai*; thus, *ai-ai-ai* and *ai-ai-ai*, hey. The vowels of position are often changed so as to agree with the vowels of the following syllables. Thus, *a-ai*, two; *ai-ai*, six; *ai-ai-pai*, my son; *ai-ai-ai*, my daughter; *ai-ai*, crowd; *ai-ai*, four; *ai-ai-ai*, field; *ai-ai*, he said; *a-ai*, he was, etc. Diphthongs *ai* and *ai* are generally inserted after an *a* and *ā*, or *i* and *ī* respectively. Thus, *āā-ai*, in the village; *a-ai-pai*, on his foot. Final consonants are sometimes altered. Thus, *pai* and *ai*, give; *ai-ai*, and we, come; *ai-ai* and *ai*, to eat, to swallow. Final *r* is often doubled; thus, *ai-ai*, iron; *ai-ai-ai*, horse. In the same way we find *i* doubled between vowels; thus, *ai-ai-ai*, tongue; *āā*, for. This doubling is probably intended to denote the shortening of the preceding vowel. Hard and soft consonants are sometimes interchanged. Thus, *a-ai-ai-ai-ai*, having struck; *ai-ai-ai-ai*, having drawn. *ā* and *a* seem to be interchangeable in some cases. Thus, *a-ai-ai-ai-ai*, having been; *a-ai-ai-ai-ai*, having struck. In *ai-ai-ai-ai*, having gone, *ai* is perhaps written for *a*. *i* and *ī* are apparently interchangeable. Thus, *ai-ai* and *ai-ai*, a prefix denoting motion towards; *ai-ai*, in plenty; *a-ai-ai-ai*, happily, etc. *ā* and *ai* are written in the same words; thus, *ai-ai* and *ai-ai*, to eat.

We have no information with regard to accents and tones.

Prefixed.—Most of the prefixes used in Chiru are prenasalised or verbal prefixes, and will be dealt with below. *ai* is generally the possessive prefix of the third person, but it has also a wider use in the formation of nouns and adjectives. Thus, *a-ai*, son; *a-pai*,

man, male being; *a-hai*, tiger; *a-fai*, good; *ai-fai*, striped; *shai*, fur. *Shai* generally means 'my,' but it occurs without such a meaning in *shai-ko-shai*, rings; *shai-pai-shai*, he is giving. *Shai* is the stem of the demonstrative pronoun, but is also used before nouns and adjectives; thus, *shai-wai*, usual; *shai-shing*, mild; *shai-shing*, young. Compare also Compound Verbs. *Shai* seems to occur in *shai-nam*, my back; *shai-shing*, name. The use of such prefixes seems to be relatively restricted, in comparison with *Langsing*, *K'ou*, etc.

Articles.—The numeral *shai*, one, is used as an indefinite article, and definiteness is denoted by the use of relative clauses, prepositional phrases, and demonstrative pronouns.

Nouns.—Gender is only apparent in the case of animate beings. It is often, in the case of human beings, distinguished by the use of different words. Thus, *ko-pai*, my father; *shai-wai*, my mother; *a-pai*, man; *ai-pai*, woman. The usual suffixes are *pai* or *ai*, male; and *wai*, female; thus, *ko-shai-pai-pai*, my younger brother; *ko-wai-wai*, my sister; *ko-shai-pai*, my son; *shai-wai-wai*, my daughter. *Pai* and *wai-pai* are prefixed in *pa-wai-wai*, boy; *ai-pai-pai* or *wai*, girl. The gender of animals is distinguished by adding the suffixes *ch'ü*, male, and *ai-pai-pai*, female. Thus, *ko-hai* *ch'ü*, horse; *ko-hai* *ai-pai-pai*, mare.

Number.—There are two numbers, the singular and the plural. When it is necessary to mark the plural, some word meaning 'many,' 'multitude,' etc., such as *shai*, *ch'ü*, *shing*, *a-shai-pai*, is added. Thus, *a-shai-shai*, slaves; *a-pai* *a-shai-shai*, good men; *shai* *shing*, goats; *ko-hai* *ch'ü* *a-shai-pai*, horse made many, horses.

Case.—The *Nominative* and the *demonstrative* do not generally take any suffix. Words such as *shai*, *shai-shai*, *shai-wai*, *shai*, and *shai*, all probably demonstrative pronouns, may be added in order to emphasize. Thus, *shai-shai* *shai* *shai-shai* *shai-shai*, well-known man that drawing being; *shai-shai* *a-shai* *a-shai-pai* *shai-shai* *shai-shai* *shai-shai*, I like him that stripes with much black; *a-shai* *shai-shai* *shai-shai* *shai-shai* *shai-shai*, this that well beating upon with him; *shai-shai* *shai* *shai-shai-pai* *a-shai-shai* *shai-shai*, I had not dying-for I am, I am dying here with hunger; *a-shai-shai* *shai-shai* *shai-shai* *shai-shai* the tiger we we-defeated, etc. The suffix *ai*, denoting the agent, is usually added to the subject of a transitive verb; thus, *a-pai* *ai* *shai* *a-shai-pai*, his father properly all he-divided-gave. The *Genitive* is generally expressed by putting the governed before the governing word, without any suffix. Thus, *ko-hai* *shai-shai*, horse this year, the year of this horse; *ko-hai* *a-shai* *shai-shai*, horse white's saddle; *shai-pai* *shai*, thy-father's house. A possessive pronoun is sometimes prefixed to the governing word; thus, *a-shai-shai*, the tiger's skin. Other relations are expressed by means of postpositions. Such are:—*ai*, in, to; *shai*, to; *shai* and *a-shai*, to; *shai-shai* and *a-shai-shai*, from; *shai-shai*, from; *shai*, and *shai*, in, among; *shai*, in; *shai*, with; *shai*, on the top of; *shai-shai* *ai*, and *shai-shai* *ai*, before; *shai-pai*, under; *shai* and *shai-shai*, behind; *shai*, from; *shai*, for, etc.

Adjectives.—Adjectives are generally preceded by a prefix, usually *a*, but sometimes also others such as *ma* and *ai*; thus, *a-shai*, good; *a-shai*, white; *shai-shai*, young; *shai-shai*, small. In *a-pai* *a-shai-pai* *shai-shai*, man good one, the suffix *ai* in *a-shai-pai* is probably a suffix of the relative participle. Adjectives follow the noun they qualify, and suffixes and postpositions are added to them, and not to the qualified noun. Thus, *a-pai* *a-shai-shai* *shai*, man good-much to, to good man. In *shai-pai* *shai* *a-shai-shai*, good women, there are two plural suffixes, one after the noun and one after the adjective. The particles of comparison are *shai* and *shai*. Thus, *a-shai* *shai* *a-shai*, two from good, better; *shai* *shai* *shai* *shai*, all (?) then high, highest. *Shai*, much, most, may be added to the adjective in order to form

etc. and *lai-p'it* and *a-mi-lie* *me-sh'ei-p'it*, *give to-tend his fields to him he-went*. The usual suffix of this form is, however, *-sing* or *-sing-i*. Thus, *ai-lie-me-sing-i*, to be; *ai-lie-me-sing-i*, to strike. Compare Future. Instead of *sing* we find *re* in *ai-lie-me-lie-i* *a-lai-sing-i* *ai-re*, my friends-with merely calling-for, in order to make merry with my friends.

Participle.—The Relative participle has been mentioned under the head of Relative pronouns. A Name of agency seems to be formed by adding *lai*; thus, *lai-mi-lai*, a cultivator; *lai-lie-mi-lai*, a shepherd.

Adverbial participles are formed by means of the postposition *i*; thus, *me-fai-i*, merrily; *ai-lie-sing-i*, happy-mind-in, happily. Sometimes no suffix is added; thus, *i-p'it*, in plenty; *me-mak*, ill-not-being, safe and sound. The suffix *i* also forms a kind of Consecutive participle. Compare Verbal nouns, above. Thus, *ai-p'it* and *a-mi-p'it-p'it*, *ai-me-p'it-p'it-p'it*, *ai-lie-mak*, *sing re-to-the-end a-tsing-i*, his father having-sown-him, having-planted, having run, each embracing himself. It will be seen that *i* may be added to the suffix *pi*. It is added to *li* in *a-mi-li-i*, gone. Other suffixes of this participle are *ai* and *me*, often added to the suffix of the past tense *ai*. Thus, *a-mi-dai-i*, having been; *ji-mi-dai-mi* *shing-re*, having struck blind, *lai-mi-mak*, having drawn, and probably also *ai-dang-i*, having gone; *a-mi-mi-dai*, going; *a-mi-me-mi-dai*, being. Compare Method.

There is no Passive voice. The absence of the suffix of the agent is sufficient to indicate the passive. Thus, *i-me a-mi*, what is-being-done? *lai k'ie-to ai-p'ie*, me then struck, I am struck; *lai lai-to a-jin-rang mi-ti*, me striking-for then-sayest, I shall be struck.

Compound verbs are freely formed in order to modify the sense. Thus, *a-shu-p'it*, he divided-gave, he allotted; *ai-lie-re-rang*, go-my-will, I will go and say; *ai-lie-mak*, going-running; *ai-lie-mak-mak*, going-bringing-running, bringing quickly. Several prefixes are used. Thus, *lai* seems to denote motion, from; thus, *lai-t'it-it*, to assume. *Sing* and *going*, which are no doubt identical, mean motion towards. Thus, *ji-mi-lai*, to call; *going-lai*, to take. No form exceptions; thus, *me-mak-p'it*, he spent; *ai many-me-mak*, food then-came-to-be-meat, then given a feast; *me-mi-p'it*, he wanted to go, he went. Some prefixes begin with *e*, but I cannot see the exact meaning of them; thus, *ai-mi-mi*, he joined; *ai-mi*, he asked; *ai-me-mi*, he was; *a-re-p'it*, he hated; *re-to-dai-mi*, embracing, etc. Other modifying words are added after the verb. The *chi* in *me-p'it-mak-ai*, then given not, does not form a compound with the preceding verb, but is identical with *lai-t'it-ai*, which is said to be added to verbs in order to indicate the object; thus, *ai-mi-mi-ai*, I will strike thee. Causatives seem to be formed by adding *me-mi*; thus, *re-mi-mi-mi-re*, cause him to wear. *Tai* forms *Desideratives*; thus, *ai-mi-p'it*, he wished to eat. Other additions are *lai*, back; *re*, again; *ai-mi*, together; *ai*, entirely, etc.

The Negative participle is *mak*, not, or *using*; thus, *ai-mi-mak*, did not run; *pe-mi-mak*, did not give; *re-lai-lai-mak*, I am not worthy. Another negative *lai*, corresponding to *Then-p'it*, occurs in *ai-lai-lai*, good-not, bad; *ai-mi-lai-p'ie*, food-eating-not-in, with hunger. In one instance we find a negative *lap*, probably corresponding to *Method* *to*; thus, *ai-me-re-p'it-lap*, I disapproved not.

The Interrogative particle is *me*.

The usual Order of Words is subject, object, verb. The indirect object sometimes precedes and sometimes follows the direct one.

[No. 53.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

CHIRU.

SPECIMEN I.

(Babu Nataraj Singh, 1894.)

(SALTU, MANIPUR.)

Mi khat nli apā wā c-am. Adī lang-khōt wāi na-tinā a-ph
Man one-of child male two were. Two amongst-from child younger his-father
 a-ling a-wā, 'ka-ph, ka-ph-nā k'ai-ding na-ph-ring-er nāi k'o-tin-rang
is said, 'my-father, my-father-by me-to is-brought property my-also-for
my-brought. A-ph-nā a-wā a-lāy nāi līn a-tam-ph-yō. Adī
give. His-father his-child two-for property all he-divided-gave. Daps
 a-khā c-am-khā a-wā naitnā līn-k' hiphā khat da a-wā līn
was remaining his-child younger for country a to himself all
a-child-yō. Makhā hiphā khān līn-nā-khā-i nāi līn na-māng-yō.
carried-and-went. That country is wickily property all varied.
 A-wā nāi līn na-māng-er-lāy naitnā hiphā khān hī a-ling-kai-yō.
He property all wanting-after that country to rice dear-became,
 na-khā a-wā a-tam-ph-yō. A-wā naitnā hiphā khān c-am nāi
thereupon he became-worried. He that country in residing place
 khat-k' a-wāi-yō. Mi khat wāk cām a-wā hiphā wā a-wā-līn
a-to joined-together. Person that man is-putting his field to him
 na-wā-yō. Wāk hī a-khā a-wā hiphā nāi khat k'
and. Since's food even-that he to-put-wished man one even
 pā-bō-nā. A-ding-yō-yō a-wā a-wā a-wā a-wā, 'ka-ph a-ling nāi
did-not-give. 'Beyonng-wastile he to-kin-of' said, 'my-father from land
 a-wā hī a-wā a-wā a-wā. Khat hī a-wā a-wā a-wā
his-servants many is-servants are-eating. I-am-the-also-land rice eating-not to-do
 khat-yō. Khat ka-ph a-ling a-wā wāk a-wā. "Ka-ph, khat a-wā a-ling
I-am-also, I my-father to having-gave will-give, 'my-father, I did to
 khat-yō, nang nāi-kōng-er khat-yō; khat nang nāi-rang a-wā
have-don-wrong, you before have-don-wrong; I your child-to-be worthy-
 hī-māng. Khat nang a-wā a-wā a-wā a-wā. "A-wā a-wā a-wā
am-not. He your servant like keep." Khat a-wā a-wā
 a-wā a-wā. Adī a-wā a-wā a-wā a-wā a-wā, a-wā a-wā
is case. From-of his-father him eating, having-companion,
 wāk-tu-k' a-wā a-wā a-wā. A-wā a-wā a-wā a-wā a-wā. "Ka-ph,
running, with embracing, hired. His-child his-father to said, 'my-father,

kai Pátsin s'ing ká-lín-yoi, nang mai-kángen ká-lín-yoi, kai nang
 I God is here-dance arrange, you before here-dance-arrange, I your
 má-dang yá-hoi-ká-mang.' Makhan apá-ní anáik hál s'ing a-sai-yoi
 child-to-be marry-on not.' Thereupon his-father his-arrange went to not.
 'you a-tha-tak wá-chá-mat ká-ná-ká chí-mat-on; stinged; like
 "parent but bringing-quickly up-child let-see; sing not
 a-khín-dí má-dang-on, a-khíy khongláp má-tha-on. Ká-ná hí wá-thíy,
 ká-thán-on yoi, ká-fat-on shon yoi. Hí-chá hí kóng-díed
 má-thá shang-yang-sh-yoi-yá-hí; a shingá, áth ká-ná-ká-pá-pá-hí; ká-ná a-pá-hí
 again become-on; kóng-ben-on, now kóng-found; we merely
 a-dang-shí a-dang-shí.' Atanki aná-ní shíyí a-mayá
 let-us-not let-us-die.' Thus they happily remained.

Khi-ká-ná-aná aná ká-tha-dang ká-pá-ká a-mat-on. Aná-ní a-thá
 That-dance at ká-chá elder fold-in was. Hí ká-kon-to
 a-kong-ká-ká khong má-dang thán a-pá-hí. Aná-ní a-mat ká-thá a-kóng-ká-yoi,
 to-dance drum sound dancing heard. Hí his-arrange not calling.

'Ina aná?' khi-thíy a-mat-on. Má-tha a-mat-pá ká-ná a-kóng-ká-yoi,
 'what is-being-done?' saying asked. Thereupon his-arrange that answered.

'má-ní-pang-pá a-kóng-ká-yoi. Aná-ní má-ná a-kóng-ká-yoi táng phá-ní
 'your-brother his-returned. Hí má-tóng-dí kóng-returned your father

shàng-pá-yoi ká má-ná-yoi.' A-dang hí a-pá-hí aná-ní a-kóng-ká-kóng-kóng
 glad-dang not want-to-to-eat.' Word this hearing he angry himself

a-thá-hí in ká-ká-má. Má-ká-ká-ká a-pá wá-pá-hí
 kóng-aná-ká kóng entered-not. This-cause-for his-father coming-not

a-má-ká a-do-yoi. Makhan aná-ní apá s'ing a-thá-mat-yoi, 'to-re,
 his-child returned. Thereupon his-child father to answered, 'look,

lín ká-yá-ní-yoi nang apá ká-tha-wá wá-thá thán nang cheng kai
 yours is-may-may your voice is-dang one even your words I

ká-mat-pá-up; shóna nang-ná ká-ká-ká-ká a-ká-kóng-ká wá ká-ká
 have-not-died; got you up-friend-with merely to-not you-gang

thát thán kai s'ing má-pá-mat-shá. Nang má hí nang má lín
 one even we to have-not-gang. Your child this your mouth all

shóng-góng-shóng a-pá-ká má-mat-yoi, nang-ná hí a-wá-thá nang-ná hí
 heard-to by-gang wanted, your-child all on-coming you also

má-mat-ná.' Má-tha a-pá-ná a-sai-yoi, 'ká-ná nang-ká ká-in
 you-went-to-to-eat.' Thereupon his-father said, 'ap-chá, you má-ná

shát-ká-pá má-mat-on. Kai shóng on lín nang-rang; nang
 at all-thén two-together. 'No to being all yours; your

má-pang-pá a-má-ká a-thíy, wá-thá a-kóng-ká-yoi; a-thá-hí,
 brother that having-died, again his-become-on; kóng-ben-on,

wá-ká ká-ná-ká-yoi; má-ká-ká-ká-in ká-ná ká-kóng-ká a-thá a-sai-yoi.
 again his-become-found; this-cause-for we to-be-glad to-be-marry it-is-proper.'

[No. 24.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

CHIEU.

SPECIMEN II.

(SCAPE, HANIFER.)

(Duke Bhatang Singh, 1889.)

Aka-la a-ka-lā a-tā-ra-ā, a-ka-lā kha-nā a-tā-a-ra-ā-nā a-ka-lā
 Tiger-with small run-race, small that running-race-before small
 he calling, 'ka-lā-nā a-ka-lā a-ka-lā-kā-nā ka-lā-ti-nā,' a-ka-lā.
 all to, 'tightly a-ka-lā one-after-another place-another' small.
 Aka-lā kha-nā a-ka-lā a-tā-ra-ā, So-ka-lā kha-nā a-ka-lā
 Tiger-with that small-with run race, small that hisplace
 kha-nā a-ka-lā a-ka-lā-nā. A-ka-lā kha-nā a-ka-lā a-ka-lā a-ka-lā
 that remained, did-not-move, Tiger that alone running small
 a-ka-lā kha-nā a-ka-lā a-ka-lā kha-nā ka-lā-ti-nā, a-ka-lā kha-nā a-ka-lā-nā
 called that place in small that answered, tiger that at-every-call
 a-ka-lā-nā a-ka-lā a-ka-lā kha-nā ka-lā-ti-nā; ka-lā-ti-nā a-ka-lā a-ka-lā
 answerer-was small that answered; in-the-way alone by-running
 a-ka-lā a-ka-lā. Ma-kha, 'a-ka-lā ka-lā-nā ka-lā-nā,' a-ka-lā
 getting-tired he-tired. Thereupon, 'tiger we defeated,' being-glad
 a-ka-lā he a-ka-lā a-ka-lā a-ka-lā a-ka-lā a-ka-lā a-ka-lā a-ka-lā
 small all tiger on-the-back-of treading tiger a-ka-lā that striped remained
 So-ka-lā a-ka-lā kha-nā-ti-nā a-ka-lā a-ka-lā a-ka-lā kha-nā a-ka-lā
 Small treading-on it-was-remained old-man having-told that is-known.

FREE TRANSLATION OF THE FOREGOING.

Once on a time a tiger and a small ran a race. The small had previously arranged with all the other small that, whenever the tiger should call him as he ran, he should be answered by any small met by him in the way.

Accordingly when the tiger started the small did not move a single step from his place. The tiger, after running alone for some time, called the small, but was answered by another small, who was waiting for him in the neighbourhood.

The foolish tiger, mistaking him for the same small, continued running till he was quite tired out and fell dead on the ground.

Now all the small gathered in joy and crowded on the dead tiger, leaving stripes on his skin as they crested along.

This, the old men say, is the reason why the tigers have striped skin.

KOLRĒN OR KOIRENG.

The Kolrĕn or Koireng are a small tribe in the State of Manipur. According to Mr. Dumas, they dwell in eight small villages on the hills north of the valley, and number about 600. They are also found as a nomadic tribe in the valley itself. *Kolrĕn* is the name which the tribe gives to itself, and *Koireng* is probably a Manipuri corruption of this name. The *Kwĕdreng* or *Lipreng*, which have been dealt with under the Naga-Kuki group, are a different tribe, and the languages of both have very little in common.

AUTHORITIES.—

McCLURE, HENRY W.,—*Sketch of the Valley of Manipur and of the Hill Tribes; with a comparative Vocabulary of the Manipuri and other Languages. Selections from the Records of the Government of India (Foreign Department).* Ben. press, Calcutta, 1846. Pass on the Koireng on pp. 54 and 5.

DUMAS, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Imphalgur and Nagaŕi Rivers.* *Journal of the Royal Asiatic Society, New Series*, Vol. xii, 1880, pp. 323 and 3. Short note on the tribe on p. 335.

The Kolrĕn dialect in essential points agrees with Halam, Kĕn, Kiangkĕt, Lang-rang, &c.; in some instances most closely with Kiangrĕi. Two specimens and a list of standard words and phrases have been prepared by Babu Bisharup Singh in the Kiangrĕi village in the Manipur valley. They are the only foundation of the remarks on the Kolrĕn dialect which follow.

Pronunciation.—The vowels of the position have apparently a rather indistinct sound. Thus, we find *ka-pĕ* and *ka-pĕ*, my father; *ma-tĕ*, worthy; but *ma-taw*, young; *hi-tĕ*, two; but *hi-rĕk*, six. This sound might perhaps be denoted by means of an *a* above the line; thus, *kā-pĕ*, my father. *ŷ* is always marked as long, but it is certainly short in every instance. It seems to be interchangeable with *e*; thus, *pĕ-ro* and *pĕ-rĕ*, give. It is sometimes also interchanged with *ai* and *ei*; thus, *ai*, *ei*, and *ei*, entirely; *ai* and *ai*, and *ai*, come out. In a similar way *i* is interchangeable with *e*; thus, *ai* and *ai*, go; *ai* and *ai*, a verbal prefix denoting motion towards. *E* and *i* interchange in *gi-pĕ* and *gi-pĕ*, from. When a postposition beginning with a vowel is added to a word ending in a vowel, there is usually a contraction. Thus, *a-pĕ* for *a-pĕ-ai*, by the father. A syllable *y* is inserted after *a* and *i*; thus, *a-ai* *pĕ*, going; *ai-pĕ*, in the field. The diphthong *ai* is often written *au*; thus, *ai* and *ai*; *ai* and *ai*; *ai* and *ai*, and *ai*, to come out, &c. Final consonants are occasionally silent; thus, *pĕ* and *pĕ*, give; *ai* and *ai*, back, &c. Double *ai* is sometimes pronounced almost as single; thus, we find *ai* and *ai-ai*, *ai* and *ai*. The sound of *ai* seems to be rather faint. We find it dropped in some instances in the second specimen, after a preceding *a*; thus, *ai-ai* and *ai-ai* for *ai-ai* and *ai-ai*, they come out. Final *a* seems to be occasionally dropped; thus, *a-ai* and *ai-ai* for *ai-ai* and *ai-ai*, he entered; *ai-ai* and *ai-ai*, he said. The prefixes *ai* and *ai* in these words are no-doubt identical. Final *a* seems to be interchangeable with *ai*; thus, *ai* and *ai*, place; *ai* and *ai*, word. *Ng* seems to mark a faint nasal sound in *ai-ai* and *ai-ai*, behind; *ai* and *ai*, not, &c. *E* and *i* are interchangeable in *a-ai* and *ai-ai*; *ai* and *ai*, my belly. The *h* in such words is due to the common pronunciation of *a* in Eastern Indo-Aryan vernaculars.

Prefaces and suffixes.—Most suffixes are used in order to effect the inflexion of noun and verbs, and will be dealt with below. The same is the case with many prefixes. These latter are especially often used before verbs, and their proper meaning cannot always be ascertained. Some prefixes seem to have a rather wide meaning. Thus, the prefix *a*, which usually seems to be identical with the possessive pronoun of the third person, is used in the formation of nouns and adjectives. Thus, *a-ma*, property; *a-merr*, nose; *a-tia*, dancing; *a-lob*, fat. A prefix beginning with *k* occurs in nouns and verbs; thus, *ki-ai*, two; *ka-tia*, three; *ka-rak*, six; *ka-oid*, to arise; *ka-ta-thai*, head. A prefix *ma* or *mi* occurs in *ma-tik*, worthy; *mi-tia*, young; *ma-ti*, here, etc. Compare Compound verbs.

Articles.—There are no articles. The numeral *hiat*, one, is used as an indefinite article, and prefixes, demonstrative pronouns, and relative clauses supply the place of the definite article.

NUMERALS.—Nouns denoting relationship and parts of the body are usually preceded by a possessive pronoun. Thus, *hi-at-mai*, wife, *hi*, my wife; *a-mai*, eye, *ai*, his eye.

Gender is only apparent in the case of human nouns. It is, when necessary, distinguished by means of suffixes, as, in the case of human beings, also by using different words. Thus, *hi-ge*, my father; *ka-ai*, my mother; *paai*, man; *ai-mai*, woman. *Pa* and *ai* are the usual suffixes in the case of human beings; thus, *a-ge-pai*, son; *a-ai-ai*, daughter. In No. 101 we find the form *hi-ge hiat-ge*, my-father one-male. The *ge* in *hiat-ge* is, however, perhaps the suffix of a relative participle. Compare *a-ge-ge a-ge-pai*, his son-male old-male-being, his older son. The usual suffixes in the case of animals are *chak* and *ang*, male, and *ge* or *api*, female. Thus, *a-herr chak*, horse; *a-herr api*, mare; *ai-tang*, dog; *hi-pi*, bitch.

Number.—There are two numbers, the singular and the plural. When it is necessary to denote the plural some word meaning 'many,' 'all,' etc., is added. Thus, *a-mat ai*, his servant all, his servants; *ai-mai a-ai ai-tai*, woman good many, good woman.

Case.—The *Nominative* and the *Accusative* do not take any suffix. *Hi*, probably a demonstrative pronoun, is sometimes added to the noun in order to emphasize it. Thus, *ka-ma chag ka hi-tai* he *a-tai* about-many, that reason for Kolrin many came-out-not, therefore many Kolrin did not come out. The suffix *in*, denoting the agent, is usually added to the subject of a transitive verb. Thus, *a-pia a-mai ge-ge-pai a-ge-pi hi-ai-pia a-ma-pai-ge*, his father his property all his was two to be-divided-gave. The *Genitive* is usually expressed by putting the governed before the governing word. Thus, *hi-ai to-ai hi-tai*, his horse this year, the year of this horse; *ai-ge hi-tai*, my father's house-in. The governed word is sometimes repeated before the governing one by means of a possessive pronoun. Thus, *paai hiat a-ge-pai*, man one his-one; *ka-tai a-ma-d*, my-belly-to-burges-in, with hunger. A suffix *ai*, probably meaning 'belonging to,' 'being,' is sometimes added to the governed noun. Thus, *ka-ge-ai ai-to a-mat hi*, my-father's hired servants all. This suffix is also used in Turkish and Mongolian languages, especially when the governing word is understood. Compare the corresponding sentence in the English original 'how many hired servants of my father's' Other relations are expressed by means of prepositions. Such are *to*, *in*, *to*, *on*, *in*, *to*, *from*; *hi-ge-pai*, under; *hi*, together with, by means of; *ai-tai-ge*, and-thing, and

mai-tsing-t, before; *tsang-tsing* and *mai-tsing*, behind; *shap*, in; *ying*, to; *ying-t*, from, etc.

Adjectives.—Adjectives are usually preceded by one of the prefixes *a* and *ai*. Thus, *ai-tai*, far; *ai-tsin*, younger. *tsai-tai-t*, near, is an identical expression, lit. 'near-near-t'. A suffix *-pa*, probably forming a relative participle, is sometimes added. Thus, *ai-tsin-pa*, young-being; *t-pa*, old-being. The original verbal force of the adjectives appears in forms such as *paai-pa a-t ai-tsin*, was good many, where the prefix *pa* is identical with the plural personal prefix used with verbs. Adjectives usually follow, but occasionally precede, the noun they qualify; thus, *a-shap ai-tsin-pa*, far-on the younger; *a-tai tai-pai* *tsai-t*, far country near-t. The particle of comparison seems to be *ai*; thus, *a-ai a-shai-ai ai* *a-tai-pa a-shap*, he his-sister than his-brother *ai-ai-t*, his brother is taller than his sister. Another form of the comparative is *a-ai ai-tai* (perhaps *ai-tai-tai*) *a-ai ai-tai*, him than he good-more, better. *tsai*, from, may be used instead of *ai*; thus, *a-tsin tsai a-ai ai a-ai*, many from good he good, best. A kind of superlative is also formed by adding *tsai*, much, to the adjective. Thus, *a-ai-tai tsai*, the best cloth.

Numerals.—The numerals are given in the list of words. They follow the noun they qualify. *tsi* in *tsai*, ten in *tsai-tsin*, etc., are probably generic prefixes. Compare Tibetan *gtsi*, two; *gtsen*, three, and similar forms in several Indo and Singh dialects. *tsai* is another prefix used when the number applies to money. Thus, *tsai-pai tsai-t*, two ropes. Other generic prefixes do not occur in the specimens.

Personal.—The following are the Personal pronouns:—

Singular,—

<i>tsai</i> , I.	<i>tsang</i> , thou.	<i>a-ai</i> , he.
<i>tsu</i> , <i>tsi</i> , my.	<i>ai</i> , <i>ai</i> , thy.	<i>a-ai</i> , a, his.
<i>tsai-tai</i> , mine.	<i>tsang-tai</i> , thine.	<i>a-ai-tai</i> , his.

Plural,—

<i>tsai-ai</i> , we.	<i>tsang-ai</i> , you.	<i>ai-ai-ai</i> , they.
<i>tsai-ai-tai</i> , our.	<i>tsang-ai-tai</i> , your.	<i>ai-ai-ai-tai</i> , their.

Demonstrative pronouns such as *tsai* and *tsu*, are often added to the personal pronouns in order to emphasize; thus, *a-ai-tai*, him; *ai-ai-ai* *tsu*, they. The objective case may be formed by adding *tsai* to the verb; thus, *ai-pa-ai-ai-tai*, (you) did not give me. The genitive is formed in the same way as with substantives or by means of the possessive pronouns. Thus, *tsai-ai* *tsang*, our word, of us; *tsang ai-ai*, thou thy-service, thy service; *ai-tsin*, thy name, etc.

Demonstrative pronouns.—*tsai*, *tsai-tai*, and *tsai-tai-tai*, this; *tsai* and *tsai-tai*, that. *tsu*, which is often added to nouns and pronouns, is probably a demonstrative pronoun. Thus, *t-pai tsai* *tsang-tai*, all old word-that, the tale of old people is the following. *tsu-ai* seems to mean 'that' in *tsai-tai-tai tsu-ai-ai-ai* *ai-ai-ai-tai*, you-does that what-for-is? why are you doing these things. In *tsai-ai-tai-tai*, therefore, *tsu-ai* seems to be far *tsu-ai-tai*, that-is.

There are no Relative pronouns. The relative participle is usually formed without any suffix and is identical with the form used to denote present and past time. Thus, *a-ai* *tsai* *a-ai* *a-ai* *paai* *tsai*, that place-in being man one; and *ying a-pa* *ai-tai*, pigs

to giving thanks; *mi-ni-tsi ha-ni*, you-does that, that which you are doing | *tsi-ni-tsi-tsi-tsi-tsi* a-not *tsi-tsi ha-ni*, me-by giving-for-being property share that, the share of the property which I shall get; *pi-tsi-tsi-pi*, with-selling-mans, shepherd. A suffix *pi* has been mentioned in connection with adjectives. Thus, *a-tsi-pi ni-tun-pi ha-ni*, his-son younger that. Another suffix is *ni* in *ni-tsi-tsi a-tsi-tsi-tsi-tsi-tsi* level, men coming out hole that, the hole through which the people might have come out. This *ni* is common in connected clauses. In list the corresponding suffix is *ni*, which is used in form relative participles, compound nouns, etc. In *ni-tsi-tsi*, thy property, we probably have the same suffix, *ni-tsi* being derived from *ni*, to have. Compare *tsi ha-ni*, much, here that, to you.

Patericque *patericque*, —*Khi-tse* and *Moy-e-ai*, who? *ang-i* and *ang-mo*, what? *ang-ni-mo* and *ang-pi-mo*, why? *i pit-mo* and *ang-pi-mo*, how many? Then, *ni-si-ti*, thing like old one used, their-father whose boy names? *si-mang ang-mo-ni* (i.e., anyone si-ti), thy name what-do-you call? *i pit-mo* contains another stem *i*; compare *i-mo*, what? in Keng-khai, etc. A pronoun *tü-mo*, who? may be inferred from *tü-mö*, anyone.

Verbs.—Verbs are conjugated in person and number by means of prepositional prefixes. The following occur:—*ka* and *ka, I*; *ka, we*; *na* and *na, thou*; *na, sin* and *na, you*; *a, ka, na, ka, we* and *we, they*. The final vowels in *sin*, *na*, and *we*, are probably only an inorganic vocalic sound inserted between concurrent consonants in order to make the pronunciation easier.

The root alone, without any suffix, is freely used to denote present and past tenses. Thus, *hai* hi-chai, I am; *poai* hai-ai-chai *hi-chai* ai-ai, was one hi-sore two they were. *hi-chai*, it is, it was, is sometimes added, apparently in order to emphasize that the action really takes place. Thus, *ai-ai* *hi-chai*, he said-it-is, he said indeed; *hi-chai* *ai-ai* *hi-chai*, I have-it-is, I have-it indeed.

[illegible]

The suffix of the Past tense is *-pai*. Thus, *tsang-pai-tai*, he-dressed-up. You probably mean 'complete,' 'finish'; compare *ling-tai-tai*. Hence it may also be used to denote the present time when the action is denoted as a completed or evaluated fact. Thus, *tsang-tai-tai-pai*, dying-for I have said, I am about to die; *tsang-tai-tai-mo-tai*, I wish-for you to come.

A Present definite and an Imperfect are effected by adding the verb *om*, to be, to remain, to the principal verb. *Ow* is, in this form, apparently used as an impersonal verb, and the principal verb takes the form of a participle or verbal noun. Thus, *kale ki-~~ni~~-d e-om*, me-by my-writing-in B-I, I am writing; *kale awy akaw ki-wagat-mak-ni* much, me-by the word my-discussing was not; *kale ki-~~ni~~-d e-om-met*, I was striving.

The *Future* is formed by adding *imp.*, *ak*, and *reap.*, all probably postpositions, meaning 'for', 'in order to' and conveying the force of a future or an imperative. To these forms are added the verb *ak*, to be, and another verb which has the forms *ak*, *ak*, and *ak*, and probably corresponds to English *ak*, to say, to do, to work towards. Thus, *ma-shin-ak-ak*, go-as-for-leave-as. I shall go; *ma-shin-ak-ak*, I will say; *shin-ak-ak*

dei-pa au-ni-a-ni, we happily belonger to-it, we should be happy; *sh-rang-shi-fai-pai*, dying-for-I-will, I am dying. These forms apparently consist of an infinitive of purpose or imperative and the verb *ai* and *ni*. Analogous forms occur in connected languages such as Italian, Khongali, Pashto, or Urdu. Compare above, p. 190. In Khongali the future is formed by adding *ni* to the principal verb. This verb *ai* may then be inflected, by means of the ordinary pronominal prefixes, in person; thus, *ang-i-ni ang-i-ni-a-ni*, thou wilt strike. It seems to be different in Katsin, if we can trust the list of words which contain forms such as *ang-i-ni* (*sh-rang-i-ni*) *ai-ni* *ai-ni*, thou wilt strike, and add *ai-to* to the form *ai-ni* in all persons and numbers. *ai-ni* must then be a compound verb with a prefix *ai*, before which the usual pronominal prefixes are dropped. The suffix *ang* seems to be related to *ang* or *ding* in *ding-i-a-shi-pai*, he fell in want. *ai* also occurs in forms such as *ang-ai-ni-a-ni*, why-is-it? *pin-pai ang-ai-ni*, all thy property-for, it will all become thy property, etc.

The suffix of the Imperative is *re* or *ra*, and in the first person plural *rai*; thus, *ai-re* and *rai-re*, give; *sh-shai ai-re*, eating let-us-revive. In *ai-ni shai ai-ni-pai-re*, *ding* and *ang-shai-jai-pai-re*, the suffix *re* seems to be added to the future suffix *ang* or *ding*. Another suffix seems to occur in *ai-to a-ni-a-ni-a-di-pai*, 'enter' saying-again-be-revived, he would not go in.

The next class is used as an Infinitive or Verbal Noun. Thus, *hai-shai-shai* eat, my-striking good-is, I may strike; *ai-shi-pa dang hi-ma-shi-ni-a-ni-pai*, thy son to-be I-would-among men. The past tense is *pai* in, in the same way, used as a past verbal noun before postpositions. Such are added in order to form adverbial clauses. Thus, *ai-a-shi-a-shi ai-ni*, days two being-in, when two days had passed; *ai-shi-pai-pai*, his-coming-to-leave-during-in, when he had come to leave; *ai-shi-pai-shi*, his-coming-during, when he came; *a-mang-ai-ni*, his-waiting-all-afire, when he had waited all; *dang hi-ma a-shi-dang-ai*, word that his-hearing-in, when he heard the word. The forms *hi-shi*, go; *a-shi-pai*, eat, etc., in Nos. VI and II, are probably verbal nouns. There are no instances of their use in the specimens. The suffix of the Infinitive of purpose is *ai*; thus, *hi-ma-a-ni* *ai-shi-pai* *a-shi-pai* *hi-shi-shi*, my-friends-with together marry my-seeing-for, in order that I might feast with my friends. The forms *dang-shi-ni*, to be, and *ai-shi-pai-a-ni*, to strike, are compound forms and seem literally to mean 'being-for-to-be' and 'striking-for-to-be'. An imperative in connection with the participle of *ai*, to say, may also be used in order to denote the purpose. Thus, *pa-ni-pa* *hi* *ai* *ang-shi-shi-re* *hi-shi* *a-ni* *ai-pai* *a-ni* *hi-ma-shi-pai*, man that 'pig head' saying his holds-to him eat.

Participles.—The Relative participle has been mentioned in connection with Relative pronouns. Adverbial participles are formed by adding the postposition *a*, thus, *ai-shi-pai*, marry; *ai-shi-a-ni-pa*, while. The same form is also used as a Consecutive participle; thus, *a-mang-pai-pai* *ai-shi* *hi-shi-pai*, he-had-having-been again heard-was. The next class is also used in this way; thus, *hai-a a-ni-a-ni-a-di-pai*, 'enter' saying-again-be-revived; *wai pa-ni-shi-re* *hi-shi* *hi-ma-shi-pai*, 'pig head' saying he eat. The suffix *hai* forms a conjunctive participle which is substituted for the first of two co-ordinate imperatives. Thus, *a-ma-shi* *pa-ni* *hai-shi-shi* *hi-shi-pai* *ai-shi-pai*, eat cloth bring up my-son come-to-leave.

There is no *Passive voice*. Thus, *aei giang a-pi cho-aei*, pigs is given back; *a-bi-gi-pi*, he has been found again. The context, and the absence of the suffix of the agent, show that such forms have a passive meaning. I cannot properly analyse the forms *aei-pi ai-aei*, I am struck; *hai-pi ai-aei-pai*, I was struck; *hai-pi ai-aei-ai-aei*, I shall be struck. *Kol-pi* seems to mean 'concerning me.'

Compound verbs are freely formed in order to modify the meaning of the principal verb. Thus, *a-aiu-pai-pai*, he divided-gave; *a-long-bi-pai*, he-came-to-returned, he came back; *ae-ang-ae-aei*, they-came-went-out, they came out. There are, especially, several prefixes. *At* and *hi* seem to denote motion towards; thus, *kol-aei*, to bring; *hai-aei*, to call; *hi-aiu-to-ae*, put on him. *Se* occurs in verbs such as *to visit*, to *visit*; *At-hai-thai*, he heard. It does not appear to add anything to the meaning. The same is the case with *hi* in forms such as *hi-ai*, saying; *hi-mae-cho-pai*, he sent. *Laik*, *hai*, and *to* seem to be different forms of a verb which perhaps means 'to be.' Thus, *a-hi-mae*, he was; *hai hi hai-ang-ang*, I was; *hai hi hai-ang*, I am. The prefix *aiu* forms causatives. Thus, *hi-aiu-cho-pai*, he caused to go, he sent; *aiu-biag-ae*, cause to enter, etc. A prefix *ae*, perhaps corresponding to the Mikir denoting prefix *siag*, occurs in *ai-mae ae-pi-pai-mae-pai*, argue gave not. Another prefix *ai* is found in *ai-cho-pi hi-ai-long-pai-d*, they see this cause-when. It is perhaps connected with *a-mi*, hear. It is combined with another prefix *ai* in *ai-ai-ai-d*, to say. *AI* is prefixed to several transitive verbs; thus, *a-ai-aei*, he strikes; *a-mi-ai-aei*, he-said-it-is, he said indeed. *AI* is a verb meaning 'to go' 'to come.' It is often prefixed to other verbs and seems to convey the idea of motion; thus, *a-mae-ai-ai-d*, running; *a-mae-ai-ai-ai-pai*, he retreated, etc. *Tong* seems to mean motion from, away; thus, *tong-ai-ai-ae*, draw (water from the well); *a-tong-aei*, he caught sight of (him); *tong-ai-ai-ae*, go and lead (pigs), etc. The verb *ai-ai*, to tend, seems to be connected with *Laik-ai*, to go, and to represent a well-known principle for the formation of causatives by means of separation of the initial consonant. *Reduplicatives* are formed by adding *mae-mae*, to with; thus, *a-cho-ae-mae-aei*, he-to-visited much. *Plurality* is denoted by adding *thai*; thus, *aei-aei-thai-aei-thai-mae-d*, people all come-ae-aei-thai-not. *At*, *ai*, and *ai*, seem to mean 'entirely'; *aei*, together; *hai*, much, etc.

The *Negative particles* are *mae* and *mae* or *maey*; thus, *aei-mae*, heard, no; *ai-pi-mae-aei*, then gave-not-to-ae; *Kol-ae-to a-mae ae-aei-mae-mae*, *Kol-ae* may come-out-not. Note the reduplication of the verb in *ae-pi-pai-mae-pai*, did not give.

The *Interrogative particle* is *mae*. Compare *Interrogative pronouns*.

The usual *Order of Words* is subject, object, verb. The indirect object usually follows the direct one.

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

KOLLEN OR KOIKHENS.

SPECIMEN I.

(SHAN, MICHYA.)

(Dobu Sitarung Singh, 1890.)

Paed khat achipi khat anan. Ananai khat khat achipi mikingi
 Man ant hawon too khat. Tira too from hawon younger
 khat apu ying a-ni-ti-a-ni, 'kaph, khat bin-ak-a-ni and khat haw
 hat his-father to said,' 'my-father, by-me to-be-received goods share that
 khat ying a-pi-ré.' Apu anai pümping achipi khat ying
 me to give. His-father his-people all his-son too to
 a-chi-pi-yai. Ni a-chi-ak anai achipi mikingi and pümping
 is-directed-gave. Days a-few remaining his-son younger his-property all
 a-chi-ai-yai mäh kaph khat achipi anai pümping khat
 carrying distant country a-is his-people his-property all that
 pter-mag-a-mang-ai-yai. And pümping khat anan-a-ni a-nan to
 mähkai went. His-people all that waiting-after place-in the
 stem a-ti-ti. Havi-hako anai khodung-a-thi-yai. Anan and son-a
 say became-fear. Thiragon is became-overfired. He that place-a
 a-ni paud khat ying achipi a-ki-yu-ai-yai. Paupä khat wä
 waiting was one to going joined-together. Man that wife
 yong-thäl-a khat anai kaph anäh khat-a-yai. Wok yong apu
 pasture saying his field-to him and. Seine to give
 a-chi-yai man a-chi-a-ni-ti, khat a-pi-pi-mo-yai. A-chi-yai-yä
 khat an a-to-ai-ai-ti-ti-mah, anan did-not-give. Anan-a-ni-ti
 anai a-chi-yai a-ni-ti-a-ni, 'kaph-ti a-ni anäh khat a-chi-yai
 is to-take-off and,' 'my-father's hired his-servants all happy feeding
 an-a-chi-yai. khat is-ton-a-chi-a-ni thirag-a-ti-yai. Kai kaph
 thirag-a-ni-ti-ti-ti, I my-son-a-chi-yai with an-a-chi-ti-ti. I my-father
 ying an-a-chi-yai a-chi-yai-ti, 'kaph, khat khat a-chi-yai a-ni-ti-ti
 to go will-say,' 'my-father, I God before you-before
 khat-a-yai, a-chi-yai a-ni-ti-ti-ti-ti. Kai a-ni-ti-ti
 khat-a-ni-ti-ti, your-son to-be waiting-an-ai. He your-son one
 tak a-ni-ti-ti.' And a-chi-yai apu ying a-ni-ti-ti, a-ni-ti-ti
 his kaph.' He saying his-father to come, for place-in

a-wai apin a-yung-mā, a-sing-ai-pai-pā, a-wi-tien, a-sing a-wi-hāi,
he-reverend my-father he-rev, he-mind-it-pitying reverend, he-much endearing,
 apā-pā ā-pāpā haw apā yāng a-wi-pāi, 'kūp, koi Pakhū
 he-his. He-rev his father to said, 'my-father, I God
 mē-kūpā nang mē-kūpā kī-mān-pāi, mē-kūpā chūng kī-mān-tōi-ai-mā-yi
 before you before have-don-arrang, your-son to-be worship-an-act.'

Apin a-wāi kōi yāng chūng apā, 'māh pā-wāi kōi-chōi-tā
My-father he-reverend off to orders gave, 'last clothes bringing
 kōi-pā mē-kūpā-rō; a-khā-k kōi kōi mē-tīpāng-rō, a-kā-pā kōi-pā
 my-son come-to-order; he-don-on stay one put, his-father also
 kōi-mē-to-rō; kōi-pā kōi a-kā, wāi-khā a-kūng-rāng-pāi-pā; a-mā-pā,
 put; my-son this bring-don, again become-to-offer; bring-to-wait,
 wāi-khā a-kā-pāi-pā; kōi mē-yi chōi-tā mē-mā.' Hing-yōi a-wāi
 again bring-gave; we merrily eating let-an-arrange.' Tān thap
 a-kā-pā a-wāi-pāi.
happily remained.

Haw	thān	a-chāp	apā-pā	kā-pā	a-kā-m.	A-wāi
That	time-of	he-son	older	father-in	son.	He
a-kā	wāi	kī-māng	māi	māi	uang	kōi-tāi-tāi.
He-son-to	to-come	drum	beat	drum	sound	heard.
a-wāi	kōi	a-kā-kāpā,	'māi-thān-hān			a-sing-kāi-pāi.
he-reverend	one	calling,	'you-to-don-let			stop-it.'
Haw-hān	a-wāi	haw	a-kā-pā	a-kūng-kāi-pāi	And	
Therupon	he-reverend	that	answered,	'your-brother	has-returned.	He
mē-kā-kāi-pāi	a-kūng-kāi	ai-pā	a-sing-kāi	kōi	a-pā.	
māi-tāi-tāi	bring-returned	your-father	just-bring	rice (food)	he-give.	
Chūng	haw	a-kā-kāpā	a-wāi	a-kā-kāi-kāi	he	a-kā-kāi-kāi-pāi.
Word	this	bring	he	bring-very	have to	let-to-very-quick.
Haw	chūng-kāi	apā	a-wāi-kāi	a-wāi-tāi-pāi.	Haw-hān	a-kā-pā
This	answer	my-father	bring-come-out	ordered.	Therupon	he-son
haw	apā	yāng	a-kā-pā,	'māi,	kōi	kāi-kāi-kāi nang
that	father	to	answered,	'last,	your	a-māng your
kōi-kāi	wāi-kāi-kāi	kōi	nang	chūng	kāi-kāi-kāi-kāi	come.
he-very	come-give	I	your	words	displaying	arrange.
kōi-kāi	kōi-kāi-kāi	kōi-kāi	kōi-kāi	kōi	kōi	kōi
my-father	compared-with	together	merrily	to-act	just	bring one
a-kā-kāi-kāi	kōi-kāi	yāng	a-wāi-kāi	bring	a-pā-kāi	
you-son-to-give.	Marked	to	your-possess	off	bring	
a-kā-kāi-kāi	kōi-kāi	kōi	a-kā-kāi-kāi	nang	kōi	a-pā-kāi.
he-son-to	your-son	this	to-come	you	rice (food)	have-give.
Haw-hān	apā	a-kā-pā,	'kōi-kāi,	nang-kāi	kōi-kāi	a-kā-kāi-kāi
Therupon	My-father	said,	'my-son,	you	me-with	always

hi-nai	ai-hung	pang-pang	tsung-nai-ah.	Si-nai-pi	hi	ai-hi-yi.
sp- <i>tsai</i> ts	being	all	pot- <i>tsai</i> ts ¹ for.	Your-brother	filia'	being-died,
wai-khai	a-hung-ching-yai	a-hung-pai-yi.	wai-khai	hi-hai-yai;	hi-hai	
again	has-become-older;	hung-has- <i>tsai</i> .	again	has-become-older;	this	
chung-hai	hai-ni	ai-hi-yi.	am-ai-a-ni.			
remains-for	we	surely	do-remain-it-to?			

[No. 26.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

KOLCHIN OR KOLIRING.

SPECIMEN II.

(SALTA, MANIPUR.)

(Baby Nicheap Nigah, 1889.)

Upi	hi	chong	ko,	Kolai-to	a-tai-phe-é-ho	Puthin	hieri
The-old	all	word	that,	at	a-ghost	On's	mother-kind-in
Mo-onh.	Mining	a-bang-chook	khampi	hawi	ling	a-thihk.	
no-care.	People	coming-out	hole	that	stone (with)	was-not-up.	
minig	hi	a-thai-mah-k.	Haw-haw	hi-hin	ling	hawi	
people	all	come-out-could-not.	Then	a-bird	stone	that	
a-long-k	minig	hi	an-ong-stewk.	Kolir	Kolai-to	hi-thik-k	
giving	people	all	come-out.	Kolir	no	making-again	
Ma-ong-stewk-k.	Puthin-in	'nam	wai-pai'	a-d-yi	wai-thai	an-thar-k.	
coming-out.	God-by	'many	are'	going	again	start-up.	
Khongai.	Ming,	an-mi-ai-to	a-ching-k	an-on-chik	nam		
Khongai.	Kolai (Niphi)	fiy	smallly	long-alled	many		
an-ong-ai-hi.	Hawi	chong-hi	Kolir-to	nam	stewk-ming.		
come-out.	That	come-for	Kolir	many	did-not-come-out.		
An-mi-ai-to	a-tan	an-river.					
Then	way	come-out.					

¹ *Kolir* is the name of the male used by the people themselves.

FREE TRANSLATION OF THE FOREGOING.

Our ancestors tell that, at first, we were in the mother land. There was a hole leading from that place to this world; but it was always kept shut up with a heavy stone, and the people could not come out (to this world). But one day it so happened that a bird removed the stone and so all the subterranean people passed out, one after another, through this hole; but the Kolongs (who were coming behind) made so much noise when passing through the hole that it came to the notice of God, who, thinking them too many, shut up the hole again. But the Khongais and Kolais were more prudent and kept silent and so many of them were able to pass out (without the knowledge of God).

This, say the Kolongs, is the reason why their population is so small and why the other Nigahs are so numerous.

KÖM.

Köm is spoken in a few villages in Manipur, chiefly among the hills bordering the west side of the valley, and at Simungram, about twelve miles to the north of Manipur. The Deputy Commissioner states that the Köm and some other neighbouring tribes are small communities, with populations varying from 500 to 1,000 souls each. We may therefore put the number of speakers down as about 700. Major W. McCulloch makes the following statement:—

'The Köm at one time was a powerful tribe, and their chief village not very long ago contained as many as six hundred houses. They bordered on the Khasians, and though the two tribes were connected by intermarriage, their lands were frequent and steady. Several Khasi villages paid them tribute. Amongst the Köm, the villages which have more largely intermarried with the Khasians, have adopted in all particular Khasi names even to the population of the country, whilst those that have kept more to themselves retain their own. The heads of the pure Köm villages appear sturdy and to have no great power or pretensions. Their customs, too, are much the same as those of the Khasians.'

The Köm, like the Khasians, Kachins, etc., think that their forefathers lived in the interior of the earth. This tradition is found in the second specimen.

AUTHORITY—

McCulloch, Major W.—*Journal of the Valley of Manipur and of the Hill Tribes; with a Comparative Vocabulary of the Manipuri and other Languages. Selected from the Records of the Government of India (Foreign Department). No. 2271. Calcutta, 1882. Short account of the tribes on pp. 31 and 5.*

I am indebted to Colonel H. Maxwell, C.B., the Fielded Agent in Manipur, for the two specimens and the list of words printed below. They have been prepared by Suba. Nishanup Singh, of Uriabak, and are, so far as I am aware, the first specimens of Köm ever published. The following notes are entirely based on the forms contained in these specimens.

Pronunciation.—The vowels *i* and *e* seem sometimes to be interchangeable; thus, *Paiñin* and *Paiñen*, God. The vowel *i* in the suffix *in* is often dropped after a preceding *ä*; thus, *päin*, for *pä-in*, by the father. The final vowel of the verb *ñäi*, to hear, is written *ai*, in *ñai-ä*, hearing. In the same way we find *ai* instead of *i* in *a-ñäi-ä-ñai-pä*, they were happy; but, *a-ñäi-ä-ñäi*, happy. Aspirated nasals and liquids are relatively frequent; thus, *ñu-ñäi*, *ñu*; *ñäi*, to see; *ñu-ñäi-ñäi*, looked; *ñu-ñäi*, safe, etc.; but the writing is not consistent. Thus we find *ñai* and *ñai*, field; *ñuñu* and *ñuñu*, hen; *ñäin* and *ñäin*, with; *ñai* and *ñai*, say. We may add that *i* is sometimes dropped before vowels, if *ñu-ñäi-ñäi-pä*, he came alive, is for *ñu-ñäi-ñäi-ñäi-pä*. A final vowel is often changed to a nasal when a nasal suffix is added; thus, *ñäi*, to shoot; but *a-ñäi-ä*, shooting; *ñu-ñäi-ä*, once, again; but *ñu-ñäi-ä-ñäi*, again; *ñäi*, hand; but *a-ñäi-ä*, his-hand-on. The opposite change occurs in *ñäi*, service, which word is borrowed from the Bengali *ñäi*. Consonants are occasionally silent; thus, *i* is dropped in *ñäi*, eat; but *a-ñäi-ñäi-ä*, he-took-with; *a-ñäi-ä*, they-eating. *ñ* and *i* are interchanged in *ñu* or *ñai*, property; *a* and *ai* in *ñu-ñäi* or *ñu-ñäi*, to come out.

Prefixes and Suffixes.—Most of these are used to form cases and tenses, and will be treated below. There remain, however, several, the proper meaning of which can as yet be ascertained, and in this respect Köm represents the same stage of development as the Bodo and Naga languages.

The following Prefixes have been arranged alphabetically to avoid repetition, many of them being used before several classes of words:—

a is perhaps identical with the possessive pronoun of the third person. It is used before substantives, adjectives, and verbs. Thus, *a-pá*, O father; *a-rem-d*, that country-*in*; *a-d-pá*, the elder son; *a-to-tshé*, some; *a-to-tshé*, good; *a-shéng-d* all; *a-pé-ré*, give; *a-dá-pá-ré*, keep, etc.

ga occurs in *a-ga-há*, be embraced. Compare *ha*, below.

ta is prefixed to several verbs; thus, *ta-shang*, to make; *ta-shin*, to join; *ta-shé-shé-d*, abundantly; *ta-shí*, to say; *ta-shang*, to sit, etc. It also occurs in *ta-mag-d*, like. The same prefix is very common in Hakkha, and also in other languages of the same group.

ka is the most common of all prefixes and seems to have a still wider use than the corresponding prefix in English. In form it is identical with the possessive pronoun of the first person. The list of words generally prefix a *ka* to all nouns denoting relationship or parts of the body; thus, *ka-pá*, father; *ka-shí*, head. This *ka* probably means 'my' and is dropped after the possessive pronouns of the second and third persons; thus, *ma-pá*, thy father; *a-shí-d*, his head-*on*. *ka* is further used to form verbal nouns; thus, *ka-pang-to-ai*, shaped (to be said); *ka-shin*, dancing; *ka-é*, companion; *ka-tshé*, friend; *ka-shé-pá*, basket; *ka-ai*, sun, day. Adjectives are frequently preceded by *ka*; thus, *ka-shí*, far; *ka-ma-shí*, worthy; *ka-shí*, tall; *ka-shí*, good; *ka-tshé*, cheap; *ka-tshé*, expensive, etc. Participles ending in *d* are often preceded by *ka*; thus, *ka-shé-d*, going; *ka-shí-d*, having said, etc. It also occurs in the finite verb; thus, *ka-shé-pá*, went; *ka-shí-pá*, was found again. The list of words also contains forms such as *ka-ai*, eat; *ka-ai*, go, etc. I cannot say what form is intended, as no instances are given; but probably a verbal noun or infinitive is meant. *ka* seems to become *ka* before *ha* and *shag*; thus, *ka-tshé*, was; *ai shé-ai*, to be; *ka-shag-pá*, came. This *ka* or *ka* probably represents several different prefixes. Compare the prefix *ka* in the Koda and Naga languages. See also Introduction, pp. 14 and 1.

ma is sometimes prefixed to nouns relating to parts of the human body, like the prefix *ai* in Kachokh Naga; thus, *ma-shé*, tongue; *ma-shang*, heart. It also occurs in some adjectives and verbs. Thus, *ma-shé*, worthy; *ma-shé-pá*, the younger; *ma-ai*, to answer; *ma-shin*, to extend; *ma-pá*, to kiss. Compare *shé-shé*.

ai occurs in *ai shé*, to be. See also passive voice, below.

re seems to be interchangeable with *ka* in *re-shag-d* and *ka-shag-d*, highly, very.

Further we find *re-shé*, ground; *re-shéng*, name.

ta seems to be a verbal prefix; thus, *ta-shé-shé*, to be received. Compare the transitive prefix *ti*, *ta*, in Lushé, Hakkha, Pala, etc. It corresponds to Tibetan *la*.

Most of the Suffixes which occur in the specimens and in the List will be found under verbs, below. Here I shall only mention two, *ho* or *shé*, and *ai*. *ho* and *ai* are added to demonstrative pronouns, perhaps in order to give emphasis. Thus, *hi-ai*, this; *hi-shé*, that, *hi-shé-shé-shé-d*, that after. This *ai* is originally a demonstrative pronoun. It is also found in Kachokh. *shé* seems to be added in order to form abstract nouns; thus, *shé-shé*, friend; *shé-shé*, friendship.

Articles.—There are no articles. The numeral *is-ah* etc. is used more indefinitely article, and personal pronouns, demonstrative pronouns and relative clauses supply the place of a definite article.

Nouns.—Gender seems only to be apparent in the case of animate beings. It is not denoted unless it is necessary in order to avoid ambiguity. Different words may be used; thus, *ka-pi*, father; *ka-eh*, mother; *pa-ah*, man; *ai-mah*, woman. The usual suffixes are, in the case of human beings, *pi*, male, and *eh*, female. In the case of animals they are *ah*, male, and (*si*)*pi*, female. Thus, *ai-pi*, son; *ai-eh*, daughter; *ai-ah* *ah*, horse; *ai-ah* *apih*, mare; *ai-ah* *ah*, dog; *ai-pi* *ah*, bitch. The suffix *pi* seems to be identical with *pi* in *ka-pi*, father.

Number is only marked when it does not appear from the context. The plural is then denoted by adding some word meaning 'many' such as *apih* or *ka-tan*. Thus, *a-ah-ah-ah* *ah*, my servants to; *ka-pi* *ka-tan*, fathers.

Cases.—The Nominative and Accusative do not take any suffix. The subject of a transitive verb is distinguished by the suffix *ah* denoting the agent. The Genitive is expressed by putting the governed before the governing noun. Thus, *ka-pi* *ah*, my-father's servants. In No. 328 the governed noun seems to be repeated by means of the pronoun *a*, his. Thus, *ka-pi* *ai-pang-pi* *a-ai-pi*, my father's brother his-son. Other relations are indicated by means of postpositions, such as *ah*, in, on, to; *ah*, in; *ah*, under; *ka-ah-ah* *ah*, behind; *ah*, with; *ah*, *ah*, before; *ah*, *ah*, before; *ah*, to; *ah*, *ah*, to, from; *ah* *ah*, in, to; *ah* *ah*, for; *ah*, with, etc.

Adjectives.—Adjectives usually follow, but occasionally precede, the noun they qualify. The suffix of comparison seems to be *ka-ah-ah*, corresponding to *erh-in* and *ai-h* in Hakkha and Lanyang. Thus, *a-ah* *a-ah-ah* *ah* *a-ah-ah* *ka-ah-ah* *ah*, his sister that his brother that tall, his brother is taller than his sister. The position of *ka-ah-ah* is peculiar, and perhaps wrong. A Superlative seems to be formed by adding *ah*; thus, *pa-ah-ah* *a-ah-ah* *ah*, cloth best. Another way of expressing the comparative and the superlative is illustrated in the list of words. Thus, *ah* *ah* *ah*, higher, *ah*, two among high; *a-ah-ah* *ah* *ah*, highest, *ah*, many among high.

Numerals.—The numerals are given in the list of words. They follow the noun they qualify. *Is* in *is-ah*, etc., is probably a generic prefix. It is dropped in *ai-ah*, more, again. *Is* *ah*, two, seems to be written for *is-ah*. Another generic prefix *ah* is used with reference to money. Thus, *ah* *ah* *ah* *ah* *ah*, rapoon two and a-half.

Pronouns.—The following are the Personal pronouns:—

Singular.—

<i>Is</i> , I.	<i>ah</i> , thou.	<i>a-ah</i> , he.
<i>ka-ah</i> , <i>ah</i> , my.	<i>ah</i> <i>ah</i> , <i>ah</i> , we, thy.	<i>a-ah</i> <i>ah</i> , <i>a-ah</i> , <i>a</i> , his.
<i>ah</i> <i>ah</i> , mine.	<i>ah</i> <i>ah</i> <i>ah</i> , thine.	<i>a-ah</i> <i>ah</i> , his.

Plural.—

<i>ah</i> <i>ah</i> , we.	<i>ah</i> <i>ah</i> , you.	<i>ah</i> <i>ah</i> <i>ah</i> , they.
<i>ah</i> <i>ah</i> <i>ah</i> , our.	<i>ah</i> <i>ah</i> <i>ah</i> , your.	<i>ah</i> <i>ah</i> <i>ah</i> , their.
<i>ah</i> <i>ah</i> <i>ah</i> , ours.	<i>ah</i> <i>ah</i> <i>ah</i> , yours.	<i>ah</i> <i>ah</i> <i>ah</i> , theirs.

There are no instances of the use of the possessive forms ending in *ah*. They probably mean 'world.' The suffix *ah* is probably identical with *ah* which occurs in *ah* *ah* *ah*, you for, for your sake. *Is* *ah*, mine, is therefore literally 'no-for.'

In the sentence *hai a-shap-ai shi-hin hi a-shap-d nang-pi-rit*, we to remaining this all yours is, all that I have is mine, we have another genitive *a-shap-rit*, mine. The suffix *rit* is used to form the pronouns 'mine, thine,' etc., in most other languages of this group. The ordinary suffixes and postpositions may be added to the personal pronouns; thus, *nang-pi* *ap-mat-chi*, thou garest not; *a-mat* *a-shap-d*, him from. In the genitive the pronoun may apparently be repeated. Thus, *a-mat a-shap-rit*, his son.

The following Demonstrative pronouns occur:—*hi*, him, this; *hi-hi*, him-self, that; *hi-hin* or *hi-hin*, that; *a-mat*, that. *Hi* may also be added to other words in order to emphasize them. Thus, *hai-hi Pa-shin shing hi-hin-pi*, I God am I-cherished. In the same way we also find *chi* added. Thus, *hai-chi*, I; *nang-chi*, thou; *a-mat-chi*, he; *a-mat-mat-chi*, his price. *Chi* is probably a demonstrative pronoun; compare Relative pronouns, below. *Hi-hi* is also added in a similar way; thus, *a-mat-hi-hi* *ha-shap-a* *a-mat-rit* *chi* *a-shap* *hi-hi-rit*, him well having ropes with him. The pronoun *hi-hin* is sometimes used with the form of a definite article. Thus, *a-mat-pa a-mat-pa hi-hin*, his son older than, his son the elder.

There are no Relative pronouns. They are replaced by means of participles, or a demonstrative pronoun is used as a kind of correlative. Thus, *hai a-shap-a hi-hin hi a-shap-a*, we to being this all, all that I have; *a-mat shap-rit-hi ha-shap-a shap-a-pi-d a-mat-mat-pa* *hi a-shap-rit-chi nang-pi* *hi a-mat-hi*, this became-again-that thou rice thou-art-giving, as soon as this thy son who gave all thy property to hawks and wanted it come back, thou art giving a feast; *ha-pen ha-pen shin-hin hai-hi-chi hi-hi*, my-father-by my-father-by story was-that is, this is the story told by my forefathers.

Interrogative pronouns.—*Tu-mat*, who? *hai-mat*, what? *hai-pi-mat*, how many? Thus, *hi-mat-pi-mat*, whose son?

Indefinite pronouns.—*Tu-hi*, anyone.

Verbs:—Verbs are conjugated in person and number by means of personal prefixes. These are:—*hi* or *hi*, I; *hai* or *hai*, we; *ma* or *ma*, thou; *ma*, *ma* or *ma*, you; *a*, *he*, *she*, it; *an*, they.

The prefixes are dropped in the imperative and before the prefix *a*, *hi*, *hai*, and *hi*. The list of words indicates another way of distinguishing the person, and partly also the number, of the verb, by adding suffixes. The following are found:

First person: *shap*, plural *shap*. Thus, *hai haat-pi-shap*, I want; *hai-mat haat-shap*, we go. Compare Present definite.

Second person: *chi*, plural *chi*, *chi*, or *chi*. Thus, *nang haat-pi-chi*, thou wantest; *nang-mat haat-chi*, you go; *nang-mat hai-hi-shap-chi*, you were; *nang-mat haat-pi-chi*, you went.

Third person:—*hi*. Thus, *a-mat haat-pi-hi*, he went; *a-mat-mat haat-pi-hi*, they went.

Some of these suffixes occur in the imperative. Thus, *hai-hi-pi-shap*, I am drying; *a-pi-mat-chi*, givest not; *a-mat-pi-hi*, he divided-gave. *Hi* is rather frequent, and in one place it is also used after a verb in the second person singular. Thus, *ai-mat-hi*, thou prepared. In a similar way *shap* refers to a subject of the third person in *hai a-mat-mat-pi-shap*, we he-struck, I was struck. At the same time it is very improbable that these suffixes are really used as conjugational terminations; but the materials are not sufficient to ascertain their real meaning. *Shap* is identical with the suffix *in*, *do*, or *shap* which is used in Kianghai and connected dialects. The other suffixes are apparently demonstrative pronouns, added in order to emphasize.

KÖM.

(SAGA, MANIPUR.)

SPECIMEN I.

(Saka Bichurap Singh, 1889.)

"Tui" lakhat a-pá lúki kó-tem. Anemaké lúki kú-k'hen ma-tse-pa
Has our-(pf) sons two were. Them two from-ourself younger
 a-pá lúan a-pá a-tang a-chi. "a-pa, k'hen kú-k'ah a-tang
he-son that his-father to said, 'father, k'hen to-remained property
 lúan kú a-tang a-p'et." A-pa a-pá lúki-k' nána a-k'hang-k'
that we to give.' His-father he-son too-to property all
 a-tan-pá-k'hai. Ka-ci a-k'á-k' a-t'ak a-pá ma-tse-pá lúan a-tan a-k'hang-a
he-divided-gave. Days now remaining he-son younger that he-remained all
 a-t'ak-k' nan k'ak' k'ak'ak' a-p'ap'a. A-p'ap'a-k' a-k'á-k'ak' a-t'ak a-tan
covering place distant one-to he-went. Distant-gave wickedly would
 hang'á a-tan-a-p'ap'a-k' a-k'hang a-tan-a-p'ap'a-k' nan a-k'han k'á
all-that he-wanted-entirely, all he-losing-wanted place that-(he) rice
 ma-k'á k'ak'á-k'ap'a. K'han-k'ak'á and a-mang'á a-tan a-tan-k'
carry clear-betone. Thereupon he distressed-was. He that-place-on
 k'á-k'á p'ak lak'at a-tang k'á-k'á k'á-k'á-k'á-k'á. Tui k'han,
resting man one to give-having was-joined-together. Then that,
 "wá wá-k'á," a-k' a-k'á-k'á a-k'á-k'á-k'á a-t'ak-k'á-k'á. Wá k'á-k'
'what what-oh,' a-k' a-k'á-k'á a-k'á-k'á-k'á a-t'ak-k'á-k'á. What k'á-k'
 "a-tan p'ak'a," a-p'ap'a lúan k'á-k'á-k'á and. Tui k'á-k'
'what p'ak'a,' saying then he-k'á-k'á to and. Since find
 k'á-k'á k'á-k'á a-k'á-k'á-k'á k'á-k'á k'á-k'á a-p'á-k'á-k'á. Tui
that were he-to-not-wanted any-oh one did-not-give. Since
 k'á-k'á-k'á-k'á a-tan a-k'ang-k'á k'á-k'á-k'á, "k'á-k'á k'á-k'á k'á-k'á
losing-returned he himself-to said, 'father,' arrears many
 k'á-k'á-k'á-k'á a-t'ak-k'á k'á-k'á, k'á-k'á k'á-k'á k'á-k'á k'á-k'á-k'á-k'á. Tui
absolutely nothing has, I help longer-he absolutely-to-do. He
 k'á-k'á a-tang k'á-k'á-k'á k'á-k'á-k'á-k'á, "k'á-k'á k'á-k'á k'á-k'á a-tang
any-father to give-having any-oh, 'father, I that to
 k'á-k'á-k'á, a-tan-k'á-k'á k'á-k'á-k'á; a-p'á-k'á a-tang k'á-k'á-k'á
lose-lose-arrang, you-before lose-lose-arrang; you-son to-do I-would-
 k'á-k'á-k'á; k'á k'á-k'á k'á-k'á a-p'á-k'á a-k'á-k'á-k'á." Hi a-k'á-k'
no-more; we you-arrang one like keep." This saying

a-mi a-ph . nhing . khing-yô A-ka-thô a-thô a-ph a-phô-thô
 to his-father to come, Distance-at his-father coming
 a-ma-hang-kh-ô-thô, kh-thô-thô, a-thô-thô a-ph-thô, a-ma-yô-thô. Khô-thô-khôn a-phô-pô
 a-mang-companion, running, with-on embracing, there. Thereupon Khôn
 a-mi nhing . a-thô. 'ka-ph, kh-ki Pô-thô nhing kh-thô-yô, kh-ph
 him to said, 'father, I-thô God to know-dance-mang, father
 no-mi-khôngam kh-thô-yô, m-ô-ph chông kh-ma-thô-thô-mak-yô.' Khôn-thôn
 your-father know-dance-mang, your-on to-be I-marry-as-more.' Thereupon
 a-ph a-thô nhô nhing a-thô, 'pôn-thô a-ka-thô-thô khing-thô-thô
 his-father several many to said, 'parent but bringing
 kh-ô-ph nhing man-thô; a-thô-thô khô-thô khô-thô man-thô-thô, a-thô
 appear to put-on; his-hand-on ring a put, his-father
 khô-thô man-thô-thô; kh-ô-ph hi a-ka-thô-thô, o-hang-thô-thô; a-mang-ph-thô,
 show put; my-on this did-hang, his-leave-on-oh; his-hang-ph-thô
 vai-khô-thô kh-mô-thô-ph; hi-thô khô-thô kh-thô kh-thô
 again found-his-on; for-this-cause we eating-drinking merrily
 to-yô-thô.' Hi a-thô a-mi-thô a-thô kh-thô-ph-hô.
 his-remain.' This saying they merrily remained.

Khôn-thôn-ahôn a-ph a-ph khôn khô-thô kh-thô. A-mi a-thô
 That-time-at was older than field-in was. He his-leave-on
 a-mang-thô khôn nhô a-ka-thô a-mang a-ph-yô. A-mi a-thô-ph a-thô,
 to-coming from leaving dancing want heard. He several coming,
 'kh-ma-thô-thô' a-thô a-thô. A-thô-ph a-ma-thô-thô, 'a-mi-ph
 'what-you-do?' saying asked. His-remain answered, 'your-father
 kh-không-yô, kh-thông-kh-thô-thô không-kh-thô m-ph a-mang-kh-thô hi
 know, after-again having-on your-father being-glad since-(from)
 a-vai-hô.' Khôn-thôn thô a-ph a-ph a-ph a-ph khô-thô kh-thô
 in-going.' This-word having know older being-angry know-on enter
 into-kh-thô. A-ph khô-thô-thô a-ph a-ma-thôn. A-thô-ph
 his-leave-on. His-father having-leave-on his-on returned. Since
 a-ph nhing a-ma-thôn, 'kh-ô, khôn khô-thô hi mang kh-thô mang
 his-father to answered, 'look, your so-long this you for you
 a-ph kh-thô-thô vai-thô-thô a-ph khôn mang thô kh-ma-thô-thô-mak
 arrive in-coming once you I your words display-did-on,
 kh-thô-a-thô-thô mang-thô kh-thôn kh-thô kh-ma-thô-thô-thô hi
 over-look you my-friends my-companion-with merrily to-on put
 thô khô-thô rigôn a-ph-mak-thô. No-mi khing-yô-thô kh-ô-ph nhing
 young was was know-you-give, Your-leave-on said-thô heard to
 a-ph-thô a-ma-mang a-ph-thô hi a-không-thô-thô mang-thô hi
 my-friend who-had-wanted your-on this on-coming you now-(from)
 a-vai-thô.' Khôn-thôn a-ph a-thô, 'kh-ô, mang-thô kh-thô
 my-friend.' Thereupon his-father said, 'my-child, you no-leave-on
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hsiá-siá hó-an-ô! : kai nióng a-hò-ôn hi a-hióng, nang-ti-rik.
young her-ahong; we to remaining she all general.
 Hu-ni-pi hi a-yang-lu-thiá, wai-khai ang-lu-thing-yi : a-yang-hin-rang-i.
Your-brother she happy-did, again her-remembrance; having-then-God,
 lu-ti-pi, hi-nang-pi-thiá, kai-lu lu-tiá lu-nang-lu-thiá ni-hò-ôn
has-been-forgotten, she-remember-for we merry gladly to-for
 lu-thiá.
It-is-proper!

[No. 23.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

KÖM.

(SHAR, MANIPUR.)

SPECIMEN II.

FOLK-LORE TAKEN FROM THE LIPS OF A KÖM.

(Roha Bicharaj Singh, 1888.)

Ka-pün ka-pün thün-kün lai-hi-ohi hi-ü Ti-lü-i
My father-by my-father-by story that-was-told think. Formerly
 ka-pün hi-pün suai-nai lai-hi-tem-hai Khah-ka-shing-pä su-nai-ai
my-father my-father's ground-in were. Afterwards they
 khang-i khup-i iaktai-iahtai khang-ka-shi. Humpai iaktai a-lai-lai
the-south-in hole-through one-by-one came-out. Tiger a tiger-in-was
 a-lai-lai Karung-pä pün-thi a-shi khang-ka-shi-i humpai kha ngy
killed. Karungpa cloth-stripped wearing on-clothes-out tiger that colour
 in-ang-i a-shi thai-i in-chang-hai. Kishipä khang-ka-shi-i humpai a-shi-a.
smaller saying friendship made. Kiships on-clothes tiger shot.
 Humpai kha ka-shi-yö. Humpai kha ka-shi-i su-nai-ai a-shing-ka-shi yö
Tiger that died. Tiger that being-killed they being-glad wine
 leish su-shi-su-in-i a-shing-ka-shi-yö. Humpai a-shi-i laishap a-mai-ai
first eating-drinking made-ornament. Tiger eating Laishap's tongue
 a-shi-i a-mai-i khañ laishap a-shi. Khañ humpai
wind-cloth-in wrapped-up. Therefore Laishap was-named. Therefore tiger
 Karung-pä tung khañ ai-mai, Karung-pä humpai khang-ka-shi.
 Karung-pä now all done-out-out, Karung-pä tiger done-out-out.

FREE TRANSLATION OF THE FOREGOING.

A piece of Komi folk-lore.

We learn from our ancestors, that our forefathers lived in the nether-world. Afterwards they came out one by one through a hole which is in the foot of Manipur. A tiger lay in wait and killed them as they passed. Karungpa came out wearing a striped cloth, and the tiger, because it resembled his skin, made friends with him. Then Kishipä came out, and he shot the tiger. The tiger died, and in joy thence everyone drank wine, ate flesh, and rejoiced. Laishap cut out the tiger's tongue and wrapped it in his wind cloth. Hence he was named Laishap.¹ (On account of the old friendship tigers still refuse from eating Karungpa's descendants, nor will they shoot tigers.

¹ The Manipuris call him Kishipä. He is the proprietor of the Kishipä skin.² The Manipuris call him Kishipä.³ Kishipä's tongue is called Kishipä. He is called Kishipä by the Manipuris.

KYAU OR CHAW.

The Kyau or Chaw are settled on the banks of the Kachidye. It is a very small tribe, and tradition says that they were offered as pagoda slaves by a piece queen of Arakan, named "Kaw Ma Gye," some three centuries back, when Arakanese influence and the tenets of Buddhism extended far higher up in the hills than the limits of our present control. In features, dress, and appearance they are said to be hardly distinguishable from the lower class of the Manipal peasantry of Chittagong. They are, perhaps, Arakan half-breeds. Their language, however, is pure Tibeto-Burman, and is closely related to the Kuki dialects of Cachar and Hill Tipperah.

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SCHEERER, H. R.—*The British Burma Gazetteer*. Vol. i, Rangoon, 1885. *Notes on the Kyau or Chaw* on p. 124. BROWN, Major W. GERRARD.—*The Hill Tribes of Arakan*. Rangoon, 1891. *Notes on the Chaw* on p. 14. BROWN, H. *Survey Report on the Chaw of Burma*. Rangoon, 1893. *Notes on the Kyau or Chaw* on p. 165.

Very little is known of the dialect spoken by the Chaw. The vocabularies published by LETTER and THAYER show that it most closely agrees with Riangkhil and connected dialects, such as Hallim, Kōm, and Langrong. Thus the word for 'our' is *uay* in Chaw, Riangkhil, Hallim, Kōm, Langrong, and also in Khongai. 'Our' is shared in Chaw, which seems to correspond in Riangkhil *ai-ai-ai*, Kōm *ai-ai-ai*, Hallim and Langrong *ai-ai*, while other connected languages have other forms; thus, Lushai *ai-hai*, Khongai *ai-gi*, Lai *ai-gi*. The word for 'mother' occurs as *ai* and *ai-gi*, which two forms also are used in Riangkhil. 'Woman' is *s'pang*, corresponding to *ai-pang* in Riangkhil, Hallim, and Langrong. *S'ruay* is given as the word for 'name' but probably means 'thy name,' the word for 'name' being *ruay-gi*. The initial *r* in this word occurs in Riangkhil *ir-ruay*, Kōm *ru-ai-gi*, and Hallim *ai-ruay*, while other connected languages have *ruay* or *ruai-gi*. The *r* in *ruay* is a prefix while the form *ai-gi* represents a secondary development, the prefix being dropped before *ai*. The word *ai-sham*, bad, compared with *ai-shi*, good, shows that the negative particle is such as in Riangkhil, Hallim, Kōm, and Langrong; compare Riangkhil *ai-sham*, bad.

The first remarks on Chaw grammar which Lieutenant Letter has made in his article quoted above also show a close resemblance to the same dialect. The male suffix *ai-ai* used to denote male animal names in Riangkhil, Hallim, and Langrong, but also in other connected languages such as Lushai, Sanjati, Pökhin, Lai, Khongai, etc. The Chaw numerals are of more interest. The first columns are:—

One <i>ai-ai</i> .	His <i>ai-ai</i> .	Twenty <i>ai-shim ai-shi</i> .
Two <i>ai-shi</i> .	Seven <i>ai-shi</i> .	Fifty <i>ai-shim ai-shi</i> .
Three <i>ai-shim</i> .	Eight <i>ai-shi</i> .	Hundred <i>ai-shi</i> .
Four <i>ai-shi</i> .	Nine <i>ai-shi</i> .	
Five <i>ai-shi</i> .	Ten <i>ai-shim</i> .	

The prefixes *m* and *r* in *m'li* and *r'm* are also used in Hsinghsai, K'ia, and Hailin. Shò has also the forms *m'li*, *four*, and *Langrong* *qai-t'ei*, hundred, while other dialects apparently use different prefixes. The suffix of the imperative is *ra*, i.e. *ed*. The corresponding suffix in Hsinghsai, K'ia, Hailin, and Langrong is *ro*, which is, however, also used in other dialects such as Lushai, Miao, and Fungshai. The suffix of the negative imperative is *m'ra*, apparently corresponding to Hsinghsai *ai-ed*. The negative particle is said to be *ma*, but the instances given in order to illustrate its use show that it is really *ma* or *maig*. These forms correspond to *ma* and *maig* in Tsianghsai, *ma* and *maig* in Hailin, *ma* in K'ia, and *ma* in Langrong, etc.

None of these facts are conclusive, and the materials which are available are too scanty for definitely fixing the position of the Chaw dialect. But it seems probable that there is a close relation between Chaw on one side and Hsinghsai, Hailin, K'ia, Langrong, etc., on the other. The Chaws are believed to have been transferred to their present home in modern times, and they have probably formerly been settled farther to the north, in the neighbourhood of the tribes mentioned above.

MHAR.

The Mhar dialect is spoken by about 2,000 individuals scattered over the different villages in the Northern Lushai Hills. There are no villages composed altogether of people speaking Mhar. The Mhars have accepted the Indian domination, but are said to have retained their own customs. Their name is also spelt *Mmar*, and may have something to do with the Chin word *mar*, which amongst the Haksas and other tribes is the name given to the Lushais. In the Lushai Hills the word *Mhar* is used to denote immigrants from the Manipur state, and its proper meaning is said to be 'north.'

The Mhar dialect has been much influenced by Lushai. There are, however, sufficient points of disagreement, and, on the whole, the dialect is more closely related to the Old Kuki sub-group than to Lushai.

I am indebted to Major J. Skelkemp, C.I.B., D.S.O., I.R.C., for a translation of the Fable of the Prodigal Son in Mhar, and this translation is the basis of the following attempt to describe the chief characteristics of the language.

Pronunciation.—There are no signs used in the specimen to denote long vowels, but we may infer from Lushai that long vowels of words and syllables are long. An *h* after a vowel indicates that the sound is sharply shortened. But the specimen is not consistent in the use of this *h*, and there seems to be some confusion also in other respects, especially with regard to the vowels *e* and *i*, which latter sign denotes the sound of *e* in the English word 'ail.' Thus, we find the same words written *te* and *teh*; *et* and *etih*; *ed* and *edih*; *etih* and *etoh*; *di* and *diok*. Consonant vowels are occasionally contracted; thus, *pa* for *pa-i*, by the fission. A euphonic *s* is inserted between *e* and a following vowel; thus, *de-e-s*, *de-e-i*, *de-e-u*. The *h* in *peh* to give, is generally silent. Mhar *eh* sometimes corresponds to Lushai *ail*; thus, *ahem*, Lushai *ahem*, to run short; *aheng*, Bishkhil *aheng-pa*, Lushai *aheng-deng*, younger brother or sister, etc. But, on the other hand, *ahem*, to divide, has the same form in Lushai, etc.

Articles.—There are no articles in the language. In the first sentence of the specimen the indefinite pronoun *tu-ma-ah*, a certain, is used as an indefinite article, while pronominal prefixes, demonstrative pronouns, and relative phrases supply the place of a definite article. Thus, *a-ma-pang-law-in*, the younger; *ah-heng to ahem tah ahem*, our young fat very that, the fattest calf.

Nouns.—Gender is only apparent in the case of animate nouns. The specimen contains two suffixes denoting gender, *pa* and *pa-ah*, both for the masculine gender. Thus, *pa-pa*, child male, son; *mi-pa*, man; *ma-pa-ah*, son. Names of animals seem to be neutral when no suffix denotes their gender. Thus *soh*, pig, is combined with the singular pronominal prefix. See *Verbs*, below.

Number.—There are two numbers, the singular and the plural. The number of the subject is indicated by means of the pronominal prefixes preceding the verb. When it is necessary to indicate the plural the suffix *lah* is added; thus, *ma-ah-lah*, slaves. *Lah* is identical with the plural suffix used in Bishkhil, Langrong, Chitra, etc.

Case.—The *Nominative*, the *Dative* and the *Accusative* are not distinguished by means of suffixes. The *Genitive* is denoted by putting the stem, without any suffix, before the governing word; thus, *va lo ahem-hem*, of the property my slave. In *ah-pa-mit-mah*, your eye-sight, *a* is suffixed to the pronoun. This *a* is the demonstrative pronoun of the third person; so also *ma-a mi*, my-in man, God, etc. The suffix *in*, denoting the agent, is added to the subject of a transitive verb; thus, *a pa-m* (i.e., *pa-in*),

a to, his father he said. He seems to be used instead of in in and to-ma-ma-ah, *Ja-ge-wah* = with, cross a certain person he had. To-ma-ah is the indicative present, and so seems to correspond to the Munjunt suffix *aa*. Other relations are indicated by means of postpositions, such as *a, in, to;* *ahagoo, before, against;* *ahie, with, to;* *in, in;* *hoo-wee, with, to;* *ahag, in, etc.* Then, *to-o, in the field;* *hoo-o, on the land;* *ah-hah-ah, in the eye-sight.* *In* and *a* are very common, and are often used to form locatives and adverbial expressions; thus, *ah-hah-ah, in, forfarther;* *aa-ah-ah-o-ah, forfarther in, intensely.*

Adjectives.—Adjectives follow the noun they qualify, and postpositions are added to them and not to the qualified noun; thus, *blue-less* is *lak-e*, village *the-very-in*. The suffix of the comparative is *lee*; thus, *new-very lee*, younger; *a-lie lee*, bigger. The superlative seems to be marked by adding *lak*, *very*; thus, *pass the lak*, cloth good-very, the best cloth.

Numerals.—The numerals follow the word they qualify. *Pe-ist* is 'one' and *pe-shil*, two, both formed with the generic prefix *pe*. Other numerals do not occur. As nouns to mean 'both.'

Programs.—The following Personal services center is—

Abstract

<i>tsé, tsé, I,</i>	<i>t-sé, é, there,</i>	<i>a-ma, am, a, he, it,</i>
<i>tsé, my,</i>	<i>ang-a, é, thy,</i>	<i>a, his,</i>
<i>tsé-tsé, mine,</i>	<i>t-tsé, thine,</i>	
<i>tsé, tsé, me,</i>		<i>a, him</i>

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them, we,

The forms *do*, *don't*, *do so*, *do*, *do so*, *do so* are used as proclitic prefixes with verbs, see below.

The following *Demonstrative* processes seem to occur, *as, as—da, this, 'it, it—it, this; da, da—da, da—da—da, da—da—da, that; ka, ka, that. No* only occurs after *tek*, with the same meaning as *ka*, and is perhaps only a subvariant.

There are no Relative pronouns. The demonstrative pronoun is used as a kind of copulative. Thus, *tiang-pi-tai kien sek-tai* is a full line, whatever kind the pigs they are, that; *se-tieng-tai tiau* (or *se-tieng*) *kai kiu*, *chhi* fat very, that. A relative clause may also be formed by means of the noun of agency. Thus, -

I	non-personal	In	I	even	half-and-whole	In
thy	you	this	thy	property	the-very-all-what	this

An *Interrogative* process is to-see, what? China, who to-see vi-to-look, What what you happened?

The following *Jedjé* phrases occur:—*fa-ma-wá*, a certain; *long-fa*, some; *long-fa*, without; *fa-bón*, anyone; *long-bón*, anything; *fa-bón*, any.

Verbs.—Verbs are conjugated in person and number by means of personal endings. The following occur:—

Ans. 1: Yes, yes; 2, there is one, as, but not, there

When the subject is a *verbal noun*, the *singular particle* is also used in the plural, thus *cut-to-a-not*, the pipe they ate. After *to-~~do~~-do*, anyone, the plural particle is used; thus, *to-~~do~~-do* is *on-~~do~~-do*, anyone they gave not. The prefix of the second person singular seems to be *l* as in *l-~~do~~ pot-~~do~~-not*, then *to-~~give~~-condition-~~do~~-not*. No *to*, however, perhaps a verbal prefix. Prefixes are dropped before the imperative and when the subject is an infinitive process. In *non-verbal* sentences, there are the *to*-

the big house falls-in was, the criterion seems only to be apparent, the prefix a having been fused into the sound with the a of to-*re-a*.

The root alone is used to denote present and past tenses; thus, a *ai*, he is; a *ai*, he will. The suffix *a*, probably a verb substantive, may be added. Thus, a *the-re-a* a *go* means a *fe-fall-a*, he arose (or awoke) his father-to he went. Compare also conjunctive participles, below.

The suffix of Past tense is *to* or *tok*; thus, a *fe-fak*, he went. A kind of Perfect is effected by adding the verb substantive; thus, a *kong-king-^{not} a ai*, he came-alive again is *ai*, he has come alive again. This form implies that the action really took place. In the case of intransitive verbs this mode of expression may convey the idea of possibility. In *the-fak-a* a *to-on-fak-in*, far-very he-was time-at, a prefix is seems to give the force of the past time. Compare the corresponding forms in Hakkha, etc.

The Future is formed by inserting the prenominal prefix between the root and the verb *tok*. Thus, *we-rit-^{not} tok-^{not} tok*, I will go and say. In *the-to-^{not} tok*, I will arise, the final *to* is contracted from *ai a*. Compare the corresponding forms in Hakkha, etc.

The suffix of the Imperative is *rok*, or *ro*, used both in the singular and in the plural; thus, *go-rok*, give; *that-ro*, kill you. A first person plural is formed by prefixing *ai* to the future suffix *tok*; thus, *tok-^{not} tok-^{not} tok*, let us eat. Compare the corresponding form in Hakkha, pp. 540 and 5.

The root alone is also used, as an Infinitive or Verbal noun. The prenominal prefix following the prefix may be prefixed. Thus, a *tok a-^{not} tok-a*, to eat he wished; *the-fak-a* an *a-fak*, happily to-live that-good-is. To this form words are added to mark the connection with what follows, such as *to*, *tok*, and, when; *going-in*, when; *tok-in*, *tok-in*, at the time, when. Thus, *the-fak-a* a *to-on-fak-in*, far-very he-got-was time-at, when he was yet very far off. The suffix *ding*, or *ding-in*, is used to form an infinitive of purpose. Thus, *go-ding-in*, in order to give. In *the-on-ding*, for rejoicing, this suffix is added to a verbal noun ending in *an*. Similar forms are used in Langrong, etc. Compare also *a-on-ding-in*, for his sake.

A Participle used to replace the first of two connected imperatives is formed by adding the suffix *to* or *tok*, to which a prenominal element, denoting the person, to which the participle refers, is prefixed. Thus, *kong-to-on-fak tok-ro*, here-bringing-you kill.

Conjunctive and Adverbial participles are formed by adding the locative suffixes *a* and *in*. Thus, a *the-on-^{not} tok-a* a *fe-fak*, he collecting he went; *kong-ding-tok-in* a *kong-rit-to-^{not} tok*, being-about-to-come-back he heard. Compare above.

A Form of agency is formed by means of the suffix *to*; thus, *I am-pass a am tok-rok-rok-to*, thy son thy property use-up-all-who. See Relative pronouns, above.

There is no Passive voice. Instead of 'I am seen' we must say 'somebody saw me.' Thus, *the-on-^{not} tok-to* a *tok*, he has been seen again by us, etc. we saw him, again is *ai*.

Compound verbs are formed by means of prefixes or by suffixing other verbs or particles. The following prefixes occur:—*kong*, signifying motion upwards, or towards; *to*, signifying motion towards; and *on*, signifying motion on level ground. Thus, *kong-to*, to go up and bring; *to-to*, to answer; *on-to*, to go and say. Conjunctions are formed by suffixing *to*; thus, *kong the tok-rok*, cause him to put on. Reduplication is formed by suffixing *an*; thus, a *tok-on-^{not} tok-an*, he to enter-wished-not. Other words suffixed in order to form compound verbs are, *not* or *tok*, again; *shin*, to be able to finish; *the*, to be about; *ten*, to begin; *cong*, all; *ding*, always; *an*, completely, etc.

The Negative particle is *ai*, not; thus, *ai-shit-^{not} tok-in*, days-long-not-necessary-in; *on go-to-^{not} tok*, they gave not. Compare the negative particle *ai* in Binkhoid, Langrong, etc. In one place the negative *to*, common to Lushet, is used; thus, *tok-shin-to-^{not} tok*, to-not-finish-able-being-not.

[No. 28.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

MHIL.

(LUSHAI HILLS.)

(Major J. Shabonpaar, C.I.E., D.S.O., I.S.O., 1940.)

Mi tu-mu-mu-thi lo-pa pa-nih a nei-a. A-mo-pang-lan-in a
 Ma a-certain son too he had. The young-man he
 pa kum-a, 'Ka pa to ha chu-tam mi pa-rah,' a
 father to, 'My father property-of my share me give,' he
 is. Chuang-chu a son chu na in this a chu-mu-
 a-thi. Thereupon his goods that those took to be divided.
 Si-dhi-ti-hi-in a-mo-pang-lan-in am a-ming-in a khau-vang-a.
 Day long-not-very in the young-man's goods all he collected all,
 khau-lan in hi-a a hi-thi. Chu khau chu-in hi to hi-thi
 village-place for very to he sent. That village that-in comfortably-very
 a chi-a, a son chu a hi-mang-to-vang-a. A mi-mang-to-vang-a as
 he lived, his goods that he keep-apart-all. He spent-completely-all-when that
 then tang chu to-chi-dor-in so too-a, hi-ding a to-chu-a. Chuang-chu
 village-in that trouble-great-to they longed, waiting-for he looked. Then
 chu-hi khau chu to-kum-an dhi thoh-to a va-thang. Chu mi-pa
 that village that-of a-certain-with work doing he used-spared. That son
 chu rok dhi pe-ding-in a lo tang a thoi-a. Chuang-chu khau
 that pig's food given-order-to his fields to he sent. Whatever land
 rok-in a hi-thi khau a-ma khau a-pa-thi a-hi a son-a.
 the-pigs they ate that his land a-pa-thi-very to-act he wished.
 to-kum-in long-kum so pa-ni-a. A hi-thi-phing-in.
 again anything they gave-not. He became-wealthy-again-when.
 'Ka pa kum-a son-thi-hi ha hi-thi-to-va so so too-thi
 'My father with stream rice to-act-fish-cannot get they many-very
 hi hi-thi hi-thi-in van-lan-in ha hi-thi-vang-a. The-hi-in
 and I soon this-time-this-in longer-from I die-shall. Arise-I-will-and
 ka pa kum-a va-thi-hi-thi, "Ka pa van-a ni chu-a lo
 my father to go-to-I-will, "My father thy-of son before and
 mang-a mi-mu-in long-in ha hi-thi, ha mi-thi i na-pang a-ming
 your eye-sight-in wanting I die-wrong, my son thy son to-hear
 thoh ha mi-thi, i kum-a son-thi pa-thi so-to mi khau-va-thi."
 early I am-not, then with servant one like me make-sure."

thag-ka-tih,' Chwang-chun a ths-va a pa kuen-a a ts-tsh-a, Chwang-chun
 say I-will.' Thereupon he arose his father to his seat. Thereupon
 the-ahn a ts-un-tsai-tai a pa a ts-ahn-a a ksh-ah-pa a ths-a a ts
 far-very happy-mourning his father he now he pulled he ran his about
 a shsh-ahn a ts-pa. A kuen-a a mo-pai-in, 'Ka pa ran-a ni kuen-a
 he entered he heard him to his son, 'My father shp-of men he
 ts shp-ahn ts-shahn-in lang-tia he sh-shahn. Ka shing i mo-pai
 and thy eye-sight is something I did-wrong. My name thy son
 a-ring tsak ka ni-tsh,' a ts. Ni-tham-dun a pa a tsak-hai
 to-hear surely I cannot,' he said. Nevertheless his father his story
 kuen-a, 'Tsai tha tsak ksh lang-in-ah ts lang-shai-sh-ah, a
 ts, 'That good very that here-bringing-you here-pat-on-came, he
 ksh tsak-shai, a ksh-a phai-tsh lang-han-ts-ah, shing to
 hands-on hand-rings, his feet-on beds here-pat-on-came, one young
 a-shah-tsak ka lang-in-ah ts shah, ts-shah-in ts-shai, hi
 just-very that here-bringing-you ts, joy-great-in ts-shai, this
 ts mo-pai hi a ts a lang-shing-ah a ni, as shing shah ts
 my son this he dead-was he came-ahn-again it is, he but after we
 shah-tsak-a a ts,' a ts. Chwang-chun ts-shah-in as
 are-again it is,' he said. Thereupon joy-great-in they
 sh-shah-ts-a,
 ts-shah-ts-ahn-again.

A mo-pai a-shah-ts in-ah on. In-a lang-shing-tsh-in
 shah as sh-shah-ts sh-shah-in on. Some-ts some-arrived-about-being
 lang-tia shah-ts to an ts-shah a lang-shah. Chwang-chun
 some shah-ts and their dinner-was he heard. Thereupon
 tsak ts-shah a shah, 'Ch ts-shah sh-shah?' a ts a shah,
 shah a-shah he said, 'That what happened?' he said he asked,
 'I shah a lang-shing-tsh, ts-shah-in sh-shah-ts i
 'My younger-brother he came-arrived, safely sh-shah-ts of thy
 pa sh-shah-ts shah ts ksh a ts,' a ts. Chwang-chun a
 father sh-shah ts shah ts sh-shah,' he said. Thereupon he
 shah a shah in a sh-shah-ts, a pa a lang-shah-ts
 shah he heard shah-ts he ts-shah-ts-shah, his father he came-arrived-out
 as shah-ts. Sh-shah a pa kuen-a, 'Sh-shah, ksh-shah
 he persuaded. Nevertheless his father ts, 'Listen, shah
 sh-shah-ts i shah ts shah, i shah ts shah ts-shah-ts,
 now-till-now thy word I, shah, thy word even I ts-shah-ts-shah-ts
 he shah-ts kuen-a sh-shah-ts ts sh-shah ts sh-shah-ts.
 my friends with rejoicing-for good say shah ts-shah-ts-shah-ts-shah-ts.
 Chwang-chun i mo-pai ts sh-shah-ts kuen-a i shah sh-shah-ts-shah-ts
 Thereupon thy son this shah-ts with thy goods sh-shah-ts-shah-ts

hi a hang-to-phing-keh a-ra-ding-in no-thing-to then tok kin i
 this he back-const-tem him-for only/ for very that then
 in-thin-poh-and-a, a to-to-leave. 'He was-pond he
 to-be-killed-parent-continuously,' he said-back-answered. 'My sin not
 know-a i am-also, an rok he-to poh cha i-to very an
 with then least-also, this property mine also that thing all this
 sin. When ink he kin tok-a an a the an-oh
 certainly(?), Joy great and happiness great-to to-be it good-to this-for
 hi i chung hi a Chi hang-thing-nok a sin, an
 this my younger-brother this he died came-also-again it is, he
 mhang-a kan mhang-to a sin,' a in
 fast-see we come-again it is,' he said.

CHOTE, MUNTUK, AND KARUM.

Of these tribes only a few remnants are said to exist in the hills in and around the valley of Manipur. There are no specimens of the dialects available, but they are stated to belong to the Old Kuki stock.

AUTHORITIES—

McCREATH, MAJOR W.,—*Account of the Valley of Manipure and of the Hill Tribes, with a comparative Vocabulary of the Manipure and other Languages. Selection from the Records of the Government of India (Foreign Department)*. 8s. 12s. Calcutta, 1853, pp. 63 and 1.

DENHAM, G. H.,—*Notes on the Identity and Population of the Tribes dwelling between the Salween river and Sittoung River. Journal of the Royal Asiatic Society, New Series, Vol. vi, 1895, pp. 225 and 2. Note on Chote, Muntuk and Karum on p. 225.*

PÜRUM.

The Pürums are a small tribe in the hills around the valley of Manipur. There is also a small village in the valley, in the neighbourhood of Aimal. Their numbers is estimated to be between 200 and 3,000. Short notes on the tribe are found in the following :—

AUTHORITIES.—

McLEOD, HENRY W.—*Notes of the Valley of Manipur and of the Hill Tribes with a Comparative Vocabulary of the Manipuri and other Languages. Selections from the Records of the Government of India (Foreign Department).* No. 1002. Calcutta, 1891. Short note on the Pürums on p. 66.

DUNN, G. H.—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Khyati Rivers.* *Journal of the Royal Asiatic Society.* New Series, Vol. vi, 1905, pp. 220 and 2. Short note on Pürums on p. 228.

Two specimens and a list of standard words and phrases have been prepared by Baba Bisharp Singh in the Pürum village in the valley of Manipur. The dialect spoken in that village shows many traces of Mithili influence, especially in the vocabulary. It is, however, more closely connected with such languages as Khasi, Langpura, Khasbi, etc.

The remarks on the Pürum dialect which follow are entirely based on the forms occurring in the specimens and in the list of words and are given with every reserve.

Pronunciation.—It is often almost impossible to state whether a vowel is long or short. *U* is always marked as long, and *e* as short, but both may certainly be either long or short. An accented final vowel is probably long, but is shortened when the stress is transferred to another syllable. This may be inferred from forms such as *are-ai*, good; but *ai-re*, bad; *ai-ai* and *ai-re*, eating, etc. We have, however, no information as to where the stress should come, and the marking of long vowels by the original writer being rather inconsistent, it is impossible to state the rules for the shortening. I have, therefore, left forms such as *ai-ai* and *ai-ai*, eating, as I found them without making any attempt to introduce a consistent spelling throughout. Diphthongs occur very frequently, but they are, in most cases, interchangeable with single vowels. Thus, we find *ma-ai* and *ma-ai*, they; *ai-ai* and *ai-ai*, wish; *ai-ai*, go, and *ai-ai*, a suffix of the past tense; *ai-ai* and *ai-ai*, the interrogative particle, etc. It is possible that some of these various spellings are attempts to denote the sounds *ai* and *ai*, but we are not able to make a definite statement. *I* and *ai* are euphonic after *ai*, *ai* and *ai*, respectively. Thus, in *ai-ai-ai*, house small in; *ai-ai-ai*, eating, etc. Hard and soft consonants are sometimes interchangeable. Thus, *ai-ai-ai* and *ai-ai-ai*, son; *ai-ai* and *ai-ai*, a female suffix; *ai-ai* and *ai-ai*, etc. Compare the corresponding changes in Mithili. *ai* and *ai* are apparently used alternately in the suffix of the past tense, *ai-ai*, go, and *ai-ai*, etc. The same suffix is once also written *ai*. *ai* is perhaps, in this case, written for *ai* and *ai* being interchangeable in many connected languages. *ai* and *ai* are sometimes interchangeable. Thus, *ai-ai*, silver, *ai-ai*, rape; *ai-ai*, property, *ai-ai*, thy property; *ai-ai* and *ai-ai*, good. Compare Mithili, where *ai* is substituted for *ai* after a vowel. A final *ai* is often absent; thus, *ai-ai* and *ai-ai*, slave; *ai-ai*, no, but *ai-ai*, good-not, bad; *ai-ai*, probably for *ai-ai*, most, etc. *ai* and *ai* are apparently interchangeable in the numeral *ai-ai*, etc. Compare *ai-ai*, hundred. The same interchange occurs in *ai-ai-ai*, cock, and *ai-ai*, this village, as compared with Khasi *ai-ai-ai*, cock, and *ai-ai*, village. Final *ai* is

sometimes doubled; thus, *šivē*, ear; *a-suvv-ēš*, sister; *suvv-ēš* and *ʔu-ēš*, good, etc. A final *y* seems often only to mark a nasal pronunciation of the preceding vowel. Thus, we find *so* and *song*, not; *chō* and *chōng*, what.

We have no information with regard to *to*-forms in this dialect.

Prefixes and Suffixes.—There are apparently only few prefixes, and no affixes used in the same strict way as in the Nigh languages. *A* is prefixed to verbs and adjectives; thus, *a-pi*, a man; *a-pi-a*, O father; *a-long*, weak; *a-šā*, far; *a-šip-ē*, near; *a-šū*, many. In *suvv-ēš*, good, *suv* seems to be used in the same way. This prefix is sometimes the possessive pronoun of the third person; thus, *a-šū-ē*, his hand-on, but has usually been superseded so much by *me*. A prefix beginning with *š* occurs in forms such as *šū-šū*, whatever; *šū-šū*, saying; and *šūšū* in *šū-šū-šūšū*, I may stifle. *Me* is usually the possessive pronoun of the third person, but is also used in a wider sense; thus, *me-šūšū*, whatever; *me-šūšū*, worthy, etc.

Articles.—There are no articles. The numeral *a-šūšū*, one, is used as an indefinite article, while relative clauses, pronominal prefixes, and demonstrative pronouns supply the place of a definite article.

Nouns.—The prefixes *a* and *me* which occur in the list of words before nouns of relationship are the possessive pronoun of the third person. Thus, *a-suvv-ēš*, sister, *ʔu*, his sister; *me-namē*, wife, *ʔu*, his woman. Compare, however, Prefixes and Suffixes, above.

Gender is only apparent in the case of animate beings and is only marked when it does not appear from the context. It is distinguished by means of suffixes, and in the case of human beings, also by the use of different words. Thus, *me-pi*, his father; *me-ēš*, his mother; *api*, a man; *namē*, a woman; *a-pi-ēš*, a man young; a boy; *me-ēš*, a girl. The usual suffixes, in the case of human beings, are *pi*, male, and *ēš*, female. Thus, *me-ēš-pi*, son; *me-ēš-ēš*, daughter. In *me-ēš-pi*, a man, the suffix *pi* is added to the numeral *a-šūšū*, one. The gender of animals is distinguished by the suffixes *pi*, *api*, *chē-pi*, and *šuvv-pi*, for males, and *me-ēš*, *me-ēš-pi*, and *šū-ēš*, for females. Thus, *šū-long-pi*, a cock; *me-šuvv-ēš*, a horse; *me-šuvv-ēš*, a mare; *ēš-ēš-pi*, a bull; *ēš-ēš-ēš*, a cow; *ēš-šuvv-pi*, a dog; *ēš-šū-ēš*, a bitch; *ēš-ēš-pi*, a hog-pig; *ēš-pi-ēš*, a sheep. The suffixes *chē-pi*, *šuvv-pi*, and *pi-ēš* or *šū-ēš* are compound suffixes. *Chē* is a male suffix in Hailien, Langrong, and other dialects; *šuvv* is used also in Kaitō, and is probably identical with *šuvv* in *šū-šuvv*, a son; *pi* or *pi* is a very common female suffix in Hailien, Kaitō, Šyia, Hailien, Langrong, etc. To these are added the suffixes *pi* and *ēš* respectively.

Number.—There are two numbers, the singular and the plural. When it is necessary to denote the plural some word meaning 'all,' 'many,' etc., is added. Thus, *ēš-šuvv-pi* *a-šūšū*, dog made many, dogs; *me-ēš-ēš* *api*, his slave many, his slaves.

Case.—The Nominative and Accusative do not require any suffix. *Tu* or *chū* is sometimes added to the object. Thus *me-ēš-ēš-pi*, his saying; *ēš-ēš-ēš-ēš*, this saying. It marks the personal object with reflexive verbs; thus, *šū-šū-ēš-ēš* *me-ēš-ēš* *a-šūšū* *chē-pi*, we hired thy-servant one to-be-many; *a-pi* *a-šūšū-ēš* *me-pi-ēš*, man one to-be-many-caused. *Šuvv-a*, to, is used in the same way; thus, *me-ēš-ēš* *chē-pi-šuvv-a* *me-ēš-ēš* *ēš-pi-pi*, cloth good carrying-carrying one to to-be-many-caused. *Tu* is also used with the meaning 'with'; thus, *me-ēš-ēš* *šū-šū-ēš* *me-ēš-ēš*, then me-with art-together; *šū-šū-ēš-ēš* *me-ēš-ēš* *šū-šū-ēš*, my friends with being-together. It seems to mean 'concerning,' 'towards,' 'for.' Compare Hailien *chū*, to, at, in.

The suffix of the agent is *ni*; thus, *ma-po-ai ma-wai sa-met-en*, his father his-property divided. *Ni* is often added to the subject of an infinitive verb. Thus, *ka-pi-ai ni to-pi en*, my father house small-in is. This *ni* is perhaps different word, and is probably the demonstrative pronoun *ni*, this.

The *Genitive* is expressed by putting the governed before the governing noun, without any suffix. Thus, *sa-shu ni kin*, house this year, the year of this house; *ma-pi to-i sa-mai to-pi sa-ma*, thy father's house-in was how-many are? how many was are there in thy father's house?

The *stem alone*, or with an *o* added, is used as a *Vocative*; thus *ka-ma-ai*, my son; *a-pi-o*, O father. Other relations are expressed by means of postpositions. Such are:—*a*, in, to, with; *ka-i*, in; *ka-i*, from among; *ma*, before; *ma-pi*, to, from; *ai-ma* and *ai-ma-pi*, behind; *ma-pi*, after; *ai*, with; *ai-pi*, under, etc.

Adjectives.—Adjectives are often preceded by the prefix *a*; thus, *a-ki*, he; *a-aga-pi*, white. The suffix *pi*, forming relative participles, is often added. Thus, *ai-pi-ma-pi*, the younger; *pa-i ai-pi*, all. When the adjectives are used as verbs the ordinary verbal suffixes are added. Thus, *ma-pi*, he is high; *ka-to ka-sha-pi ar-ki*, I my-being good-is, I may be; *ai-ma*, it is proper. Adjectives usually follow, but sometimes they precede the noun they qualify. The postpositions *ka-i*, from among, and *to*, concerning, are used as particles of comparison, and *ai* or *ai-i* may be added to the adjective. Thus, *a-ma-ai ar-ki-ai-ki*, he good-much-better; *a-i ka-i ai-pi ma-pi*, two from-among he high-much, higher; *a-to ka-i ar-ki ai-pi*, many from-among he high-much-much, highest; *ma-ai ai to-i ma-ai-pi ai ma-pi*, his-sister concerning his-father tall-much, his brother is taller than his sister.

The **Numerals** are given in the list of words. They follow the noun they qualify. There are no nouns in the specimens of the use of generic pronouns.

Pronouns.—The following are the *Personal pronouns* :—

Singular.—

<i>ai</i> , I.	<i>ma-pi</i> , thou.	<i>ma</i> , me, he.
<i>ka</i> , my.	<i>ma</i> , thy.	<i>a</i> , we, his.
<i>ka-to</i> , mine.	<i>ma-pi-to</i> , yours, thine.	<i>ma-to</i> , his.

Plural.—

<i>ka-ai</i> , we.	<i>ma-pi-ai</i> , you.	<i>ma-ai</i> , they.
<i>ka-ai-to</i> , ours.	<i>ma-pi-ai-to</i> , yours.	<i>ma-ai</i> , theirs.

Words such as *ai-ai* or *ka*, that; *ka*, that also, are often added to the pronouns in order to emphasize them; thus, *ka-ai-ai*, I; *ma-pi*, he; *ka-to*, I, etc. A suffix *ni* is added to the nominative in a few instances in the list. Thus, *ka-i ai-sha-pi*, I was; *ma-a ai-sha-pi*, he went. The possessive pronouns *ka*, my; *ma*, thy; *a* and *ma*, his, are used in the genitive, but also the fuller forms. Thus, *ka-to-ai*, my word, of me; *ma-i-sha-pi*, of thee. The forms ending in *ni* are apparently used in the same way; thus, *ma-i ka-i-ai*, his father-in. The plural of the second person is *ma-pi*, or *ma-pi-ai*. *Ma-ai*, they, occurs in the specimens, but also *ma-ai*.

Demonstrative pronouns.—*ni* and *ka-to*, this; *ai*, this, that; *ka*, he-ai, his, and *ai-ai*, that; *ai* and *ai-to*, that; *ma-to*, that; *ma-ai*, that.

There are no *Relative pronouns*. The suffix *pi*, which often is added to adjectives, belongs to a relative participle. But in most cases no suffix is added. Thus, *ai* *ma-i*

ga. This town may also be formed, in a peripheral way, by means of the vest. as, to be, to reside. Thus, all-*a* am, cattle feeding-horn; order-*at*-*a* am, horse-sitting-horn. A corresponding *Imperfect* is *had-a* and *am-a*, I was walking.

The nasal suffix of this *Peterson* is *ang*, as in Laché and partly in Khongmá. Thus, *pa-pang*, I will give; *pa-pang-pang*, I am dying, etc. perhaps, *aw-will-will-will*. Another suffix is *ah*, in *ah-ahing-ah-ah*, I will say; *ah-ah* *ah-ah* *ah-ah* *ah-ah* *ah-ah* *ah-ah* *ah-ah* *ah-ah*, 'hands over eating belly *ah-ah*' saying wishing-after-eat, though he wished to fill his belly over with hands. *ah-ah* in this last instance is probably the demonstrative pronoun *ah*.

The root *shin* is often used as an *imperative*; thus, *shin, look; shing, go; shi, do, put*. *sh* is sometimes prefixed; thus, *sh-shin, eat; sh-shin, bind*. A suffix *o*, perhaps identical with the vocative suffix, is added in *sh-o-ge, give; sh-o-gei, go, happy lot-o-to, etc.* This is *sh-shin* some, seems to be identical with the future suffix.

The root alone is also used as an *Infinitive* or *Verbal* noun; thus, *sa-ma-si-th ching* 3a-ma-si-th-ey, 'you are to be l-vertig-act'; *ka-si sang-pi-tai-tai shih-ma*, 'we to-be-marry to-be-glad has-become-proper. A suffix *a* or *o* is added in *siang-si-th shi-ma*, 'dream-seeing (and) dancing'. The form ending in *pa* is treated as a verbal noun of the past or completed action. The verbal nouns are treated as ordinary nouns, and may be combined with prepositions, etc., in order to form adverbial clauses. Thus, *ching-si-ti shi-sai*, 'days few remaining-in, after few days'; *ma-pai shi-sai-mo*, 'his-kind managing-not-in, being unable to carry his load'; *shih-pai-ti-shi*, 'seeing-finding-time-past, as soon as he came'; *ma-m-si-th shi-sai-ti-shi-ma*, 'he-was, early returning-finding-time-past, when his son returned early (compare *pa-ti-shi*, 2, in the list); *sh-shi-ma*, 'he, before-died, when he was still here'; *sh-shi-ma-mo*, 'waiting-after, after he had waited

The suffix of the infinitive of purpose is *-ang*; compare Prims. Thus, *chay-ang*, 'to be'; *a-wat-ang*, 'to strike'; *ka-hab-ang*, 'representing-for, in order that I might eat'. The purpose may also be expressed in other ways. Thus, *wak sat-a si at-pi-o*, 'pipe head, saying he was'; *in ka-tad apil-at-pag*, 'house order, saying he wished-out; was kept'; *in sin-dur-a o*, 'holly I-KILL-WILL' saying through-overlaid.

Participles.—The *Relative participles* have been mentioned in connection with *Relative pronouns*. The suffix *-pa* is also used to form a noun of agency; thus, *pi-sa-ti-ha*, sheep-drover, shepherd; *ka-ti-ha*, cultivator. The verbal noun with the suffix *-a* is used as an *Abstracted* and *Connective participles*. Thus, *sa-ti-pa* *sa-ti-pa*, happily let us remain; *sa-ti-a* *a-ti-ha*, touting blind, bust and bind. The form *ti*, saying, is perhaps a contraction from *ti-ha* or *ti-a*. The list of words furnishes *stang-sap-sang*, being, having been, and *ti-ha-sa-ha*, gone. The latter form seems to be the past tense, perhaps used as a relative participle.

There is no Passive voice. *Koto-to-wa-i, I am struck*, literally means 'no-one-
ing striking-taking-place' /-i/ in *wa-i* *wa-i*-*wa-i*, I shall be struck, seems to be con-
nected with the *hi* which is used in the formation of the future in Malian and connected
dialects.

Compound verbs are freely formed in order to modify the meaning of the principal verb. Each verb is sometimes inflected. Thus, *the-sit-s*, running-*entering*, running-*towards*; *elephant-kind*, carrying-*coming*, bringing; *sign-keep*, doing. In most cases, however, only one suffix is added. Thus, *not-leave*, they-went-complained; *to-let-go*, to take-better-moved, seemed to be terrified etc. The verb *gi*, to give, forms *Gi-nam-tu*.

Then, *shang-pi*, to-be-carry, appoint; *ren-pi-ai*, he caused to be carried; *shang-pi*, he wanted, etc. *Spi*, which seems to be identical with *api*, forms *Desideratives*. Thus, *li-mi-li-ai-ai-ai-ai a-pi-ai*, a little take-wishing-with being-together man that, that man in the presence of him who claimed a little. Other words added in order to form compound verbs are *li*, together; *lei*, begin; *ai*, back, again. I cannot ascertain the meaning of *ai*, *ai*, *shang*, and *song*, in forms such as:—*sen-mi-ai*, he divided; *lei-shang-shi-ai*, his-mind-also-became; *sen-shang*, it remains; *ai shang-song*, he goes, he went, etc. Compare, however, the suffix of the past tense.

The *Negative particle* is *ai*; thus, *api-ai-pa*, he wished-not. It is used as a verb in *li-mi ai-pai-ai*, a-little let-not, it is not sufficient. *Ai* seems always to be followed by the suffix *pa* or *pa*, and the forms *ai*, *not*, and *any*, are used when this suffix is wanting. They seem to contain a negative prefix *a*, which is identical with *ai*, and a verb substantive *a*, *oh*, or *any*. Compare Introduction, p. 18, and the Tibetan affirmative suffix *a*. *Pi*, *not*, *song*, occur in words such as:—*pi-ai*, thou permit-not; *ai-not*, no; *pi-mi-shang*, I thought not, etc.

The *Interrogative particle* is *a-mai*, *a-ma*, or *ma*.

Order of Words.—The usual order of words is subject, direct object, indirect object, verb.

nāgā rī-m, 'apā-s, kē Thīrt-nāgā M-pīyang-s, m-sā-kē
 is said, 'father-O, I God-is have-then-arrang, you-before-see
 M-pīyang-s. Kē m-m-sā chāng k-m-sā-lī-si-ya.' Kē-sā m-pā-sā
 have-then-arrang. I your-child take worry-m-sal.' Therapsā kē-father
 m-sā ngā nāgā rī-m, 'pā, sīrā chāpī-līrā m-sā nāgā
 kē-sā-sā all is said, 'parents had bringing child is
 pī-pī; n-kā-kā kī-sā-sā sīrā m-pī, m-kī-pī kī-sā-pī kē-pī;
 put-on; kē-kā-sā rīng one put, kē-fest-on about put;
 k-m-sā k-m-sā n-sāyang-s, thā-kā rīng-sā-s-sā-sā; s-sāyang-s,
 m-pā-sā thā had-then-then, apā dā-k-m-sā-s-sā; had-then-then,
 kī-sā-sāyang-s; k-m-sā kī-sā is-sā nāgā-ya-sā.' Kē-sā sīrā
 have-then-then; we today drinking merry-lī-m-sā-sā.' Thā saying
 m-sā nāgā-m-sā,
 they replied.

Nāgā kīrā m-m-sā kī-sā-pī kē-sā m. M-sā-sā kē-sā
 Thā then-sā kē-sā-sā elder fold-in was. Kē-sā-sā-sā thā
 kē-pī kē-sā-sā kē-sā kē kē-pī-pī. M-sā m-sā-sā sīrā
 saying drum-beating dancing sound heard. He kē-sā-sā-sā
 kē-sā, 'i-yō-sā?' rī-sā sīrā. Nī-sā m-sā-sā-sā m-pī,
 calling, 'what-is-the-matter?' saying asked. Therapsā kē-sā-sā-sā replied,
 'm-sā-pī kē-sā-sā. M-m-sā-sā kē-sā-sā-sā kē-sā-sā-sā m-pī
 'your-father has-retired. Kē-sā-sā-sā kē-sā-sā-sā m-sā-sā-sā
 kē pīyang-s.' Kē-sā-sā-sā m-sā-sā-sā kē-sā-sā-sā kē-sā-sā
 from saying.' Thā kē-sā-sā kē kē-sā-sā-sā kē-sā-sā-sā
 ngā-sā-sā. Kē-sā-sā-sā m-pī-sā sīrā m-sā kē-sā-sā. Kē-sā
 asked-ask. Therefore kē-father coming-ask kē-sā-sā-sā. Therapsā
 m-sā m-pī nāgā sāg-sā, 'm, kē kē-sā m-sā-sā kē-sā-sā
 kē kē-father is answered, 'look, your today your-sister looking
 kē-sā m-sā kē-sā-sā kē-sā-sā-sā; kē-sā-sā-sā kē-sā-sā-sā kē-sā-sā-sā
 I your-words now have-not-disposed; nevertheless my-friends companions
 chāng-kā-sā nāgā-sā kē-sā-sā-sā m-pī-sā kē is sīrā kē kē kē
 together-with worry is-ask you good young one was not saying
 p-m: m-sā m-sā-sā p-m-sā-sā m-sā-sā sīrā p-yī m-pī-pī,
 have-not-given: your-goods your-property all money is buying wanted,
 m-m-sā-sā sīrā kē-sā-sā-sā p-m-sā kē-sā-sā-sā.' Kē-sā m-pī-sā
 your-child this m-sā-sā-sā kē-sā-sā-sā kē-sā-sā-sā. Therapsā kē-father
 rī-sā, 'k-m-sā-sā, sāg-sā kē-sā-sā sīrā m-sā-sā-sā, kē-sā kē-sā
 said, 'my-child, you indeed m-sā-sā sīrā-sā-sā, m-sā m-sā-sā-sā
 your-child m-sā-sā kē-sā. M-sā-sā-sā kē-sā-sā-sā, kē-sā-sā-sā
 if yours is. Your-father this kē-sā-sā-sā, kē-sā-sā-sā
 m-sā-sā-sā, kē-sā; kē-sā nāgā kē-sā-sā-sā
 kē-sā-sā-sā, kē-sā-sā; kē-sā nāgā kē-sā-sā-sā kē-sā-sā-sā
 kē-sā-sā-sā, kē-sā-sā; kē-sā nāgā kē-sā-sā-sā kē-sā-sā-sā

ANĀL.

The Anāl are a small tribe living in the hills on the west of the Manipur valley. Their chief village is Anāl in the south-west. It is stated that they belong to a set of tribes whose populations vary between 500 and 1,000 souls each. Major McCulloch has given the following account of the tribe :—

'The whole of the people in a large tract in the south-east have retained the name of Anāl Wamla from the two largest villages amongst them. These people say they came from a position north of their present one, and they celebrate in their songs the transfer of the land of their origin. In general appearance they are much like the Khongpā, with whom, though they are at deadly feud, they appear to have affinity. The Anāl, in their immediate connection with Manipur, have been recognized as being to have given up many of their former customs. They have now no longer amongst them hereditary chiefs, but the villages in the interior retain their old habits and hereditary heads. Their houses are much like those of the Khongpā, and in their social usage there is but little difference. From its birth every male child is called "son," and every female one "daughter," their names are placed on the ground before for this purpose, and a distinguishing name is added in the next or fourth, but for this there does not appear to be any fixed rule, or particularly as to the name to be given. Their marriages are effected much in the same way as those of the Khongpā. After the first application for their daughter, if the parents consent and think of the wine brought, the young man goes to the girl's father's house to accept her hand. After this the young man, from different clans, leaves the bride's family. At the fourth time they unite when it is to be given finally to the girl, the rich giving something to their man, and the poorer according to their, not less, however than a pig and a piece of iron one cubit long. The want of eye brows and eye-lashes is amongst this people retained, and the young men to render themselves attractive carefully smear them.'

AUTHORITIES.—

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Blair, G. H.,—*Notes on the Country and Population of the Tribes dwelling between the Bhamagiri and Nagaŋgi Rivers.* *Journal of the Royal Asiatic Society*, Vol. xii, 1882, pp. 323 and 8. *Notes on Anāl-Wamla* on p. 328.

The name of the tribe, Anāl, is that under which it is known to the Manipuris. Major McCulloch states that the MĀI tribes have also distinctive names of their own, but we have no information about these names.

Two specimens and a list of standard words and phrases have been received from Manipur. They are all due to Hala Bisharup Singh. The first specimen, a translation of the Parable of the Prodigal Son, is to a great extent mixed up with Meitei forms, and this latter language seems to have largely influenced the Anāl dialect. The second specimen, a war-song, exhibits a much purer language. But there are several mistakes in the translation, and it has not, therefore, been possible to analyse it thoroughly. The remarks on Anāl grammar which follow are entirely based on the texts just mentioned and are given with every reserve.

PRONUNCIATION.—The marking of long vowels is not consistent. Thus, we find *āi-nāi*, has been found; but *āi-nag*, to be found; *āi-pāi-nāi-nāi*, gave not; but *āi-nāi-nāi*, wished not. *ā* is interchangeable with *i* in the negative particle; thus, *āi-nāi*, good-not, bad; but *āi-pāi-nāi-nāi*, *āi-nāi-nāi*. We find *ā* and *i* in *āi-nāi* and *āi-nāi*, small. The word *āi-nāi*, child, probably represents a third form of the same word. Compare *āi-nāi-nāi* and *āi-nāi*, saying. *āi* and *i* are interchanged in *āi-nāi* and *āi-nāi*, whether. *āi-nāi* to be written for *i* in *āi-nāi*, *āi-nāi*-brother-for. This compound seems to contain the words *āi*, older brother, and *nāi*, younger brother. McCulloch gives *ā* for *āi*.

There are several instances of interchange between hard and soft consonants; thus, *ko-er-ko-ko*, to rejoice; *soop-pa-ki*, fall in want; *koop-pi* and *koop-ki*, from; *chi* and *chi*, to say, etc. *h* and *f* are interchangeable in *chi-pi* or *hi-pi*, ropes, silver. *h* is perhaps written for *h* in *chi-ki-ki*, to; compare *chi-ki-ki*, see, etc. *hi* and *hi* are both used in the meaning 'field'. *h* and *s* are sometimes interchanged; thus, *chi-ki-ki* and *soop-pa-ki*, having gone; *hi* and *hi*, house. The form *hi*, house, seems to be due to the influence of *hi*. There is also some uncertainty in the writing of aspirated letters. For instance, in the suffix *soop* and *chiop* both are used in exactly the same way; thus, *hi-ki-ki* *soop* *chi*, we with to-be-had property, the property which I shall get; *so* *chi-ki-ki* *chi-ki*, pig-by to be-eaten hawks, the hawks which the pigs got to eat. *hi* has apparently often a very faint sound, and is occasionally dropped; thus, *soop*, *chi*, and *so*, come; *soop-pi* and *so-ki*, was; *so*, being; *chi-ki-ki* and *chi-ki-ki*, I shall be, etc. It is often difficult to state which sound is meant when *hi* is written. Thus, we find *so* and *so*, the younger brother. These inconsistencies are perhaps partly due to inaccuracy, but it is also possible that the pronunciation is rather indistinct.

Articles.—There are no articles. The numeral *hi*, one, is often used as an indefinite article, while definiteness is marked by using relative clauses or demonstrative pronouns.

Nouns.—Nouns denoting relationship and parts of the body are usually preceded by a possessive pronoun. Thus, *hi-ki*, brother, *hi*, my brother; *hi-ki*, hand, *hi*, my hand. The possessive *hi*, his, seems to have a wider use. Thus, we find *soop* *soop*, my friends my companions, is the *Pamela*. *hi* is also used as a prefix in adjectives and nouns, just as in *Malindi*. Thus, *so-ki*, there; *so-ki-ki*, young, etc. The prefix *hi* is also often used; thus, *so-ki* and *so-ki*, thy-younger brother; *so-pi*, thy father; *so-ki*, around; *so-ki*, young; *so-ki-ki*, there; *so-ki*, day, etc. In one place we find *hi* used in a similar way, in *hi-pi* *hi-ki-ki-ki-ki* *hi-ki-ki*, my-father with-from wagon-taking servants, my father's hired servants.

Gender.—Gender is only apparent in the case of animate beings. The gender of human beings is often distinguished by means of different words. Thus, *pi*, father; *so*, mother; *hi*, brother; *so-ki*, sister. In *so-pi*, man; *so-ki*, woman, we find the suffix *pi*, male, and *so-ki*, female, well known from most Kabi-Chau languages. *So-pi* and *so-ki* are also used in order to distinguish the gender of human beings. Thus, *so-pi* *chi-ki*, son, boy; *so-ki* *chi-ki*, daughter, girl. The gender of animals is denoted by adding *pi*, male, and *so* or *so-ki*, female; thus, *so-pi* *chi-ki*, a horse; *so-ki* *chi-ki*, a cow; *so-pi* *chi-ki*, a dog; *so-ki* *chi-ki*, a bitch.

Number.—The usual suffix of the plural is *hi*; thus, *hi-ki* *hi-ki*, servants. Other words meaning 'many', 'all', etc., can also be used in the same way; thus, *hi-ki* *chi-ki*, great many, goods.

Case.—There is apparently no suffix denoting the agent. The suffix *hi* is sometimes added to the subject as well as to the object. Thus, *so-ki* *so-ki* *hi-ki* *so-ki* *so-ki*, he his father is married; *so-ki* *so-ki* *hi-ki* *so-ki* *so-ki*, his father his son married. Compare the corresponding suffix *hi* in *Pamela*. The *Gaulins* is sometimes denoted by putting the governed before the governing noun; thus *so-pi* *hi-ki*, thy ('s) father's house-in; *so-ki* *hi-ki* *hi-ki*, here this year, the year of this house. But more generally the suffix *pi* or *hi*, from, which is common in *Malindi*, is added. Thus, *so-ki* *hi-ki* *hi-ki*, that village of a shopkeeper, a shopkeeper of the village. Sometimes a demonstrative

pronoun is also prefixed to the governing noun. Thus, *ni kái-pí mae-chéu*, man out-of his-own; *mae-pí mae-khét*, property of whatever. The suffix *hi* or *pi* seems also to mean 'from'; thus, *a-ai-u-hi*, this-day-from. The Vocative is generally expressed without adding any prefix or suffix. Thus, *ka-pé*, my father. But we observed the suffix or interjection *o* added: thus, *ka-chá-ka*, my son. Other relations are indicated by means of postpositions. Such are:—*hi*, in; *ka-hi-hi*, before (me); *ka-hi-hi*, behind (me); *hiang*, to; *hiang-hi*, towards, to; *hi*, in; *kaí*, under; *hiang*, in; *hiang-pí*, from; *ni*, with, by means of, etc.

Adjectives.—Adjectives sometimes precede and sometimes follow the word they qualify; thus, *t-hít aing-pé kái*, good man was; *hét a-chéu*, goat young; *ma-chéu a-chéu*, his son the eldest. The ordinary verbal suffixes are often added; thus, *hi the-lang-mi*, cloth just being the best cloth; *ma-mái ché-hi ché-hi*, the two among-them be good-is, better. The word *ma-tau-hi*, younger, is perhaps borrowed from Malakal *a-tau-hi*. The suffix *hi* seems to form adverbs of place or time; thus, *hi-hi-hi*, near; *kaí-u-ka* and *ka-u-ka*, far off, at a distance; but *kaí-u-ka-hi*, far. The suffix *ni* seems to be used in a similar way; thus *ma-lang-ni*, wickedly; *hi-ni*, very; *ni-hi-hi*, always. I cannot properly analyse the classes illustrating the use of the Comparative and the Superlative. In *ma-mái ché-hi a-mi-hi aing-pé*, higher, *ché-hi* seems to contain the postposition *hi*, for *hi*, from. *Uí* seems to mean 'among' 'between'; compare *ma-u-í*, between the two brothers. The whole clause, therefore, perhaps means 'them-two from-among be tall-is'. In *a-mi ché-hi kái ma-u ma-mái aing-hi*, his progressive than his younger-brother taller, I cannot analyse the words *kái* and *ma-mái*. In the superlative we find *hi the-lang-ni*, the best cloth, *hi*, probably 'cloth good-very-being'; *hiang-pé kái aing-pé*, highest, *hi*, probably 'them-many among high'. The word *hihi* does not, however, occur in other places so that its meaning is uncertain.

Numerals. The numerals are given in the list of words. They follow the noun they qualify. McCulloch gives *ape-hít* instead of *api-hít*, one hundred, and *hiang kái* thousand. From these forms we infer that the numeral *kái* one, is derived from *khet*. There are no instances of the use of *dia*, one.

Pronouns.—The following are the *Personal pronouns* :—

Singular,—

<i>ni</i> , I.	<i>ma-pí</i> , thou.	<i>a-ni</i> , he.
<i>ni</i> , he, my.	<i>ma-pí</i> , us, thy.	<i>a-ni</i> , a, his.
<i>ni-hi</i> , mine.	<i>ma-pí</i> , thine.	

Plural,—

<i>ni-hiag</i> , we.	<i>ma-pí-hiag</i> , you.	<i>a-ni-hiag</i> , they.
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Several suffixes seem to be added in order to emphasize. Thus, *ni-hi*, I; *ma-pí-hi*, thou; *ma-hi*, he; *ni-hiag-to*, we; *ma-hi* and *ma-hi*, he, etc. The list of words furnishes forms such as *ni kái-pé*, of me. The literal translation is probably 'my word.' McCulloch gives the forms *ni-pé*, mine; *ma-pé*, thine; *ma-pé*, his; *ni-hi*, we; *ma-pí-hi*, you; *ma-hi*, they. *Ni-hi* seems to mean 'me-with' in the parallel; thus, *ma-pí-hi ni-hi a-mi-hi aing-pé*, then me-with together-art. The pronoun of the third person consists of two elements, *a* and *ni*. Both can be used alone; thus, *a-ni*, his-brother; *ma-pí*, his father. It has already been stated that the use of the prefixes *a* and *ma*, which

identical with *hi* in *a-mahing a-mahing-hi*, they rejoined. It probably contains the suffix *i*. According to the list it may be added to *hi*; thus, *at-hi-ga-mi*, I am; *at-hi-ha-mi*, I go. This form occurs in a future in the parable.

The suffix *at* seems to have a wider use. We have found it added in order to form relative participles, and we will find it hereafter as a suffix of the verbal noun. But generally it seems to be used in forming the historic tenses of the verb. Thus, *at-chi-ne*, I went; *hi-hi-mi*, I disobeyed not; *am-mi*, he asked; *hi-mi*, he said. In *at-hi-shi-t-mi*, I am dying, it seems to be added to the suffix *i*. It is also added to several other suffixes. Thus, *hi-shi-mi*, he said; *hi-shi-shi-mi*, then last given; *at-hi-shi-mi*, we went; *am-gi-hi-mi*, then struck; *ga-mi-hi-mi*, he wanted; *at-mi-shi-gi-mi*, he went. *At-mi* and *gi-mi* are probably identical with *i-mi*; see above. *Ta-mi* or *hi-mi* seems to contain a suffix *hi*, probably identical with *hi* in *hi-mi* and many other connected languages where it is used as a suffix of the past. *Chi-mi* probably contains some independent verb. *Chi*, to go, occurs in the list of words.

The suffix *at* just mentioned seems to be connected with another suffix, *at* or *hi* which seems to be used in the past tense. Thus, *at-hi-gi-hi-mi*, we struck; *hi-mi-hi-mi*, I struck; *hi-hi-hi-mi*, I have struck; *am-gi-shi-mi-chi-hi-mi*, you went. Compare *am-gi-hi-mi* as having return; and perhaps also *hi-mi*, having gone, etc. The list of words furnishes *am-gi-hi-gi-hi-mi*, then ask.

Hi seems also to be connected with *hi* or *hi-mi* in *at-hi-mi*, I was; *am-gi-hi-mi-hi-mi*, then went.

A suffix *mi*, perhaps related to *hi-mi* *hi*, occurs in *hi-mi-ti-mi-mi*, I-wently-not-am; *am-gi-chi-mi*, then great.

The suffix *mi* seems to convey the idea of past time. Thus, *at-hi-mi*, I struck; *hi-hi-mi*, he said; *am-gi-hi-mi*, he disobeyed-gave.

Present definite.—The root alone, without any suffix, seems to be used as a present definite. Thus, *at-hi*, I am striking. Other forms of the same tense are *chi-mi-mi*, they are eating; *am-chi-mi-mi*, he is giving (a feast); *am-gi-mi-hi-mi-mi*, he is grazing.

Perfect.—The form *chi-hi*, I have walked, is perhaps identical.

The suffix of the Future seems to be *at* or *shig*, to which *ga* or *fo* may be prefixed. Thus, *at-shig-ga-at* or *at-shig-ga-shig*, I shall be; *hi-hi-mi*, I will say; *at-shig-fo-mi*, I will strike.

The root alone, without any suffix, but generally with a prefix, seems to be used as an Imperative. Thus, *i-mi*, go; *hi-ga*, give. The root is apparently reduplicated in *chi-chi*, go, walk. A suffix *a* occurs in the second specimen and in several of the verbs in McCulloch's list; thus, *hi-mi-gi-mi-ga-a*, wait-wait make; *hi-mi-ga*, be strong. In other instances we find a suffix *i*, generally preceded by a consonant, *h*, *u*, or *m*. Thus, *hi-mi-gi*, bind; *i-hi-mi*, strike; *am-gi-mi*, walk; *hi-mi*, take; *chi-mi*, strike. The forms *hi-mi*, *hi*, and *hi-mi-mi*, eat, look like finite forms. The suffix of the first person is *at* or *mi*; thus, *am-at* (McCulloch), let us go; *am-gi-mi*, let us all be. McCulloch furnishes the form *am-mi* *at*, do not go. *Am-mi* is perhaps a negative participle; compare *hi-mi*, good-not-being, bad. *Chi* is perhaps the imperative of *hi-mi*, to be; thus, *am-mi* *chi*, going-not be.

The root alone is also used as an Infinitive or Verbal noun. Thus *hi-mi*, look-asking; *at-hi-mi* *ga-mi*, I be one, I may be; *at-hi-mi* *hi-mi* *am-hi-mi*, me with being-of all, all that I have; *am-gi-mi*, considering, when he considered. I have already

mentioned that the forms *h-rang*, *to-be-got*, and *ch-riang*, *to-be-eaten*, perhaps contain this verbal noun plus a postposition *rang* or *riang*, for. It seems probable that we have to explain the forms *ho-da-hi*, *you saying*, and *ho-wang-hi*, *we saying*, in the same way. Thus, *to-thing* *ho* *to-saying* *ch-hi* *ho-da-hi* *cho-ma-hi*, *house-into enter* *cho-saying* *ho-refused*, when (the servant) said 'enter' he refused; *ma-chah* *hi* *ho-wang-hi*, *they were this saying-on*, when this they were came. A verbal noun is also formed by adding the suffixes *ai* and *hi*. Thus, *a-ti-ai*, *sowing*; *a-ti-hi*, *sowing*; *piang-pai-hi*, *drum-beating*. The root *chah* is also used as an *Infinitive of purpose*; *thi-m*, *eat* *chah*, *pigs to-eat*, in order to-eat pigs. The suffix *ai* seems also to be used; thus, *wang-pai-hi* *ai-pai-hi* *ch-hi* *ho-lang-ai*, *my-companions-with* *in-happiness finding-for*, in order to make merry with my friends. The forms *ai-pai-hi* *ho-ta-hi*, *to make merry and be glad* (in *po-pai*), are apparently *Malikol*. The forms *ch-hi-ma-ai*, *to be*; *thi-m-ai*, *to stir*, are probably infinitives of purpose; *to-hi-hi* *ho-ma-ti-ma-ai*, *to-be* (thy son) *I-worship* *ai-ai*, is perhaps identical with the *Malikol* form in *gi*.

Participles.—The *Relative participle* has been mentioned under *Relative pronoun*. An *Adverbial participle* may be formed by adding the suffix *ai*, as in *Malikol*. Thus, *ai-ham-ai*, *in plenty*; *ai-pai-ai*, *happily*. Compare the form *cha-mi-ai*, *they are eating*. Another suffix of this participle seems to be *ai*; thus, *ma-lang-ai*, *wisely*. *ai* seems also to be used in order to form a *Conjunctive participle*; thus, *ma-ho* *hame* *ai-ma* *ch-hi* *thi-gi*, *him well beating rope-with* *bind*. *ai* may be added to *ai*; thus, *ho-hi-ai-ai*, *striking, having struck*. It is, however, possible that *a* belongs to the root, in which case the suffix would be *i*. The suffix *ai* is the most common in forming this participle. Thus, *ma-pa* *cho-ma* *ma-do-to* *pa-pa-ai*, *his-father running* *him* *bind*; *ma-do* *lang-thi-m* *ma-pa* *lang-wang-ai*, *he seeing* *his-father* *to be-want*; *ma-pai* *ma-wang-chi-hi* *ma-chah-to* *pa-ai-hi-ai*, *his-father having-come-out* *his-son* *entrusted*. This form is, as already stated, also used to denote the *finite form*, as, in other words, the sentences are simply put together, without any connecting participle.

There is no *Passive voice*. Thus, *ai-to* *ai* *hi-ai*, *I am struck*, seems to mean 'one man strikes.' I cannot satisfactorily explain the form *ai* *do* *ai-hi-hi* *ho-thi-ma*, *I shall be struck*. In the possible we find forms such as *ch-ai*, *he has been found*; *ji-ai*, *he has been recovered*.

Compound verbs are freely formed. Thus, *pi*, *divide*; *pi*, *give*; *pi-to*, *divide-give*, *also*; *ai-gi*, *walk*; *cho-m*, *go*; *ai-gi-cho-m*, *go*; *ai-gi*, *walk*; *ch-hi*, *enter*; *ai-gi-ch-hi*, *go in*. The prefix *hi* seems to denote motion towards; thus, *ai* *hi* *ho-pi* *thi-gi* *hi-ma-ai*, *I my-father* *to go-will*. The prefix *pa* has apparently a transitive force. Thus, *pa-thang-ai*, *unwound*; *pa-mi* *hi-ma*, *wanted*; *pa-mi* *ai*, *was lost*; *pa-pa-ma*, *bind*. There are apparently several verbs *gi*. Compare the sentence *ma* *ch-riang* *ch-hi* *ai* *gi-mi* *pa-pai* *gi* *to* *lost* *breaks even* *although* *he-wished-to-ent*. *Yo-ma* perhaps corresponds to *Malikol* *gi-mi* *ai*, *wish*, and *pa-pi* *ai* may mean 'wanted.' Thus, *gi* *ai* *pa* *gi* *ai*, *he wanted much*. A causative prefix *ma* seems to occur in forms such as *ma-pi-ma* *hi-ma*, *he wanted*; *ma-ai-ma*, *he sent*; *ma-chi-ma-gi*, *he is giving a foot*.

The *Negative particle* is *ai*, or, in adjectives, *ai*. Thus, *ho-pi* *ai-mi*, *give not*; *ch-hi* *ai-mi* *ai*, *it was not*; *thi-ai*, *good-not*, *bad*. In one instance we find the *Malikol* negative *di*; thus, *hi-do-ai*, *disobeyed not*.

Order of Words.—The usual order of words is *subject, object, verb*. The indirect object sometimes precedes, but generally follows, the direct one.

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

AXIL.

SPECIMEN I.

(Datu Khatrup Singh, 1899.)

(SHAN, MARIVEN.)

Mi khə-gi ma-shak-anh ang-gi. Anihāi waning ma-chon ma-tan-hi
Man a-certain-of Ma-asas too were. Two-of from-amongst his-son younger
 maph kring ka-thə-val, 'ka-pā, nang ni-cā-hi makhāi ni kənd ā-rang
his-father is said, 'my-father, you to-day, from whatever we with to-be-had
 nān lā ka-pā-ni.' Maph wəi-chāi mən ma-yāi-tə-val. An
month that give.' His-father the-two-brothers-for month decided. Days
 ching hāhā ma-shak ma-tan-hi mən-gi-mā-hāi kənd hān-hā
a few remaining Ma-asas younger month-of-a-month-as carrying far
 lāp khə-hā chon-thā-nā ma-lung-nā ma-mān-hi-mā-hāi ma-pān-hā-val.
squadry are having-give violently the-month-of-a-month-as wasted.

Ma-mān-hāi pān-thā-nā ma-shak-hi kə mō-nā
Month-of-a-month-as having-been-wasted that-place-as was very
 tūng-lan-nā. Māhā nang-pāh. Mā-thā lāp hā kring nān mi
long-become. He stretched-become. He country that as having was
 khə kring wāng-chon-nā makhā-nā. Mi a-nā-hi wā ching chā-hi
a to having-give joined-together. Man that some to-posture filed-to
 mō-chā-val. Wā chā-chang chōn yān pəyān
was(-like). Water(-ly) to-to-water look over all/length-extended-to-out
 chā-chōn ka-pā-nā-nā. Tō-thāi tō-chāp-nā mā-da mən-mān thə-chā-nā.
my-son gone-out. Afterwards some-having-come he to-himself said,

'ka-pā-kang-hi mī-hān ka-nān mām-nā chā-nā-nā; nā-hā ka-pā
'my-father's money-taking servants in-plenty are-going; I will
 thān thā-nā. Thā-hā ka-pā kring hā-nāi thā-hān, "ka-pā,
long-longer are-nearly-going. I my-father is going with-me, "my-father,
 nān lā kring-hā ka-nān-thā, nang kring-hā khə pə-mā-nā, nā-hā
I God to have-been-wrong, you to also have-been-wrong, I

nang chak thān-hā ka-mā-nā-mā; nā-hā a-mā-nā khə thān-pəning." Mā-th
your son to-be worthy-am-out; I served one will-be." An
 hang-thā-nā maph kring a-nāng-nā. Hān-nā-hā wān-thing mā-pā
getting-up his-father is come. At-distance coming-in his-father
 thā nā, wān-nā-nā, chon-nā, mā-dā-tə pə-yō-nā. Mā-chōn mā-pā
sitting, long-companion-as, running, him heard. His-son his-father

[No. 32.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

ANIL.

SPECIMEN II.

(SHAN, MANIPUR.)

(Saka Bichang Hng⁴, 1899.)SONGS SUNG AT THE TIME OF WAR AND ON THE OCCASION OF KILLING
A TIGER RESPECTIVELY.

RAA	RAA	khlyá,	hngla	rá	khlyá.
There-is-war	there-is-war,	[there-is-war,	here	is-war	is-war.
RAA	rá	khlyá,	hngla	rá	khlyá.
There-is-war,	there-is-war,	there-is-war,	here	is-war,	is-war.
Sák-chang-páng ¹	ma-yil-ha	di-há ;	Sák-páng ¹	mi	hng-kng-kng.
Tiger	is-sin	is-striped ;	Sín ¹	eye	wide-opened.
Chang-hi-pít	ma-yil-ha	di-há.	Sák-páng ¹	mi	hng-kng-kng.
Wild-cat	is-sin	is-striped.	Sín ¹	eye	wide-opened.
Is-hat	Is-hat,	khngl	png,	Is-hat,	tsung,
Head-is-taken	head-is-taken,	war-sung	raia,	head-is-taken,	sing,
Is-hat,	khngl	png,	Is-hat.	Is-hat,	Is-hat
good-is.	War-sung	raia,	head-is-taken.	Head-is-taken,	head-is-taken,
khngl	png,	Is-hat,	tsung,	Is-hat	Is-hat,
war-sung	raia,	head-is-taken,	sing,	head-taking	good-is,
Is-hat,	tsung,	Is-hat	Is-hat,		
head-is-taken,	sing,	head-taking	good-is.		

FREE TRANSLATION OF THE FOREGOING.

The war has broken out, the enemy is strong. He is here, he is strong.

The tiger's skin is striped; the Bandar's eye is wide-open.

The wild cat's skin is striped; the Bandar's eye is wide-open.

A head is taken, a head is taken, raise the war-sung. A head is taken, sing a song.
Good is to take a head. Raise the war-sung, for a head is taken, and so forth.¹ A kind of bird having large eyes.

HIRŌI LANGĀNG.

The Hīrōi Langging dialect is spoken by a small tribe in Manipur. Their total number is estimated to lie between 500 and 1,000. We have no information regarding their villages in the hills, but they are found in the plains at Langging, in the southern part of the valley.

Mr. Darnant mentions the Langyang Kukis as a powerful and warlike tribe to the south of the Anils. He states that they are gradually being driven north-wards by the Kachāns, and that they claim to be the oldest branch of the whole Kuki family. This tribe is probably identical with the Hīrōi Langging tribe.

AUTHORITY.—

BRUNNEN, G. H. *Notes on the Locality and Population of the Tribes dwelling between the Bhamo-system and Singu-ti River.* *Journal of the Royal Asiatic Society, New Series*, Vol. xii, 1902, p. 122. *Notes on Langyang Kukis* on p. 123.

I have not come across any other authority dealing with this tribe.

Two specimens and a list of standard words and phrases have been received from Langging, all prepared by Babu Bisharup Singh. The list of words abounds in verbal errors, the exact meaning of which cannot be ascertained. There are also some doubtful points in the specimens. The remarks on Langging grammar which follow, and which are entirely based on these texts, must accordingly be read with caution.

Pronunciation.—The vowels of the prefixes seem to be indistinctly accented. They are sometimes entirely dropped, and their colour is apparently influenced by the following vowel. Thus, we find *u*—*du*—*du*—*du*, *du*; *hi*—*hi*—*hi*, *hi*; *hi*—*hi*, to find pleasure; *ai*; *mai*—*mai*—*mai*, of me, *hi*, I am (*hi*) word; *pa*—*pa*—*pa*, striking; *se*—*se*, strike; *hi*—*hi*, since; *hi*—*hi*—*hi*, seven; *hi*—*hi*, *hi*, etc. *Ka*—*hi* and *hi*, far, and several other instances of the same kind can only be accounted for through the supposition that the *a* in *hi* has a very faint sound. We find a similar contraction in cases such as *ma* and *du*, that; *hi*—*hi*, *hi* and *hi*, this. It is often difficult to decide whether a vowel is long or short. *Ō* is always marked as long, but this is the case in all texts prepared by Babu Bisharup Singh, and we can never know whether a *u* is really long or short. We often find the same word written sometimes with a long, and sometimes with a short, vowel. Thus, *thay* and *thiay*, in; *ma* and *mai*, that. The use of the short vowel seems to be due to the falling of an unaccented suffix in *hi*—*hi*, *whi*—*whi*? why? from *hi*, what? *ai* is sometimes interchangeable with *i*; thus, *mai*, I; *mai*—*mai*, with me; *mai*—*mai*, there; *mai*—*mai*, I; *hi*, God; *hi*—*hi*, devil. In the same way *au* and *o* are sometimes interchangeable; thus, *ai*, also, take; *hi*, taking. *Ō* and *i* often seem to denote the same sound; thus, *hi* and *hi*, who? *hi* and *i* are sometimes interchangeable; thus, *hi* and *hi*, give; *hi*—*hi* and *hi*—*hi*, from, etc. The sound of final *u* is apparently rather faint. Thus, we find *mai*, wife, and *mai*, to come; *hi*—*hi*, *hi*, *hi*; *hi*—*hi*, *hi*, *hi*, etc. *hi* and *hi* are sometimes interchangeable. Thus, we occasionally find the common prefix *hi* written *hi*, etc. *hi* is a common sound, but *i* is substituted for it in *hi*, after. We often find *hi* as final consonant; thus, *hi*, *hi*, *hi*; *hi*, *hi*, *hi*, etc. The doubling of the *r* seems in some cases to be due to the elision of a following short vowel; thus, *hi*—*hi*, *hi*, *hi*; *hi*—*hi*, *hi*, *hi*. It will be seen that *i* is substituted for the initial *u* in *mai*, *hi*, to come, after this double *r*.

We have no information about accentuation and tone.

Prefixes and Suffixes. There are in Lanking, as in the Ngi languages, many prefixes and suffixes, which have originally had a definite meaning of their own, but are now apparently used without adding anything to the meaning. Most of the suffixes, however, seem to be used as postpositions in the inflection of nouns and verbs, and will be mentioned below. The vowels of the prefixes are often, as already stated, of uncertain colour, partly assimilating themselves to the vowel of the following syllable. They are also sometimes dropped altogether so that only the initial consonant of the prefix remains. Thus, *ka-ki-ki*, distant, seems to consist of two words, *ka*, way, and *ki*, far. *Ki* must be compared with *ki* or *ki-ki*, far, in connected languages and certainly contains a prefix *ka*; compare *Kin ka-ki*, far. The form *ki-ki* apparently represents an intermediate stage between *ka-ki* and *ki-ki*. Compare Tibetan, where the prefixes are still written, but have long since ceased to be pronounced. The most usual prefixes in Lanking will be mentioned in alphabetical arrangement. The *a* which will be given as their final vowel is, in many cases at least, an indefinite vowel:

A.—The prefix *a* or *i* is very often used before nouns. Thus, *a-khi*, head; *a-pu*, belly; *a-tu-ut*, ear. It is often prefixed to the governing noun after the genitive of a personal pronoun. Thus, *a-ki-ki-pu*, my companions; *a-ki-ki-pu*, thy son, etc. It is sometimes translated 'thy.' Thus, *a-ki-ki-ki*, thy-pronoun-in-also. It also occurs before verbs, especially in the imperative; thus, *a-ki-ki*, be heard; *a-ki-ki*, pasture; *a-ki-ki*, listen. In *a-ki-ki*, formerly, it is apparently prefixed to an adverb. We sometimes find *a* instead of *i*, thus *a-ki-ki-ki*, mine; *a-ki-ki-ki*, enhanced. The *a* is perhaps a continuation of two affixes *a* and *u*. Compare *ka-ki-ki*, common. In *a-ki-ki*, high, the prefix *i* seems to be identical with *a*. The original meaning of the prefix *a* cannot be ascertained. In some places it may be compared with the Burman prefix *a* which forms nouns from verbal roots; thus *a-ki*, the side of a building, from *ka*, to cover on the side. But it is also possible to compare the possessive pronoun *ka*, more correctly, pronominal prefix *a*, *ka*, which is used in most Kuki-Chin and Ngi languages. It must then be supposed to have lost the special meaning of a pronoun of the third person and to have become merely a definite article. We find a corresponding phenomenon in Hsinghai where *i* seems gradually to supersede the pronominal prefixes of the first and second persons in the conjugation of verbs.

Ka.—The prefix *ka* is often a pronominal prefix of the first person. Thus, *ka-pu*, my father; and *ka-ki-ki*, I my-pronoun-in, to me; *ka-ki-ki* possible, i.e. not impossible, of me, etc. I my word. This meaning is probably, in many cases, the original one. But the use of this prefix is so wide that we must probably infer that more than one word are the origin of it. Thus *ka-pu*, belly; *ka-ka*, longer; *ka-ki*, ear; *ka-ka*, child; *ka-ki*, good; *ka-ki-ki*, high; *ka-ki* and *ka-ki*, far; *ka-ki*, talking, wrestling; *ka-ki*, two; *ka-ki*, there; *ka-ki-ki-ki*, he was lost; *ka-ki-ki*, I am correctly; *ka-ki*, was, etc. This prefix is occasionally also written *ga*; thus, *ga-ki-ki* (drum)/beating; *ga-ki*, without. The prefix *ka-ki* seems to contain *ka* and another prefix *u*. Thus, *ka-ki-ki-ki*, he has come; *ka-ki-ki-ki*, dancing. In the Ngi languages *ka* or *ka* and in Kuki *ga*, are the regular adjectival prefixes. Compare Introduction, p. 14.

Ki.—The prefix *ki* is often the possessive pronoun of the third person. Thus, *ki-ki-ki*, his son. It is, however, used in many words where such a meaning can no more

be found. Thus *ma-ti-wid*, hanks; *ma-don*, branch; *ma-ahon*, young; *ma-pón*, all; *ma-hin*, up; *ma-ti-ti-wi*, I will say; *ma-piond*, thou givest not; *ma-ti-tan*, doing, etc. In *ma-wa-wa-wi*, coming; *ma-wa-wa-ti-ti-ti*, when he came, *ma* seems to be combined with another prefix *wa*.

Na, which generally is the personal prefix of the second person, is used in a wider sense in *na-ti-wid*, his son, etc.

Pa.—A prefix *pa* occurs in words such as *pa-ping*, mind; *pa-tai*, tongue; *pa-wi*, bad; *pa-lil*, fear; *pa-ra-pai*, five; *pa-ti-ti-wid*, entrusted; *a-pa-lil*, put on, etc. In *ha-ti-ti-pa-wi-ra-wi*, *ti-ti-wid*, a prefix *ra* is apparently added after *pa*. The prefix *pa* in *pa-ming*, to waste, seems to be different, and to impart a causative meaning to the verb. It is connected with the Mili *pa* and the Bodo *pa*, Tibetan *pa*.

Se.—A prefix *se* has been mentioned above as added to the prefixes *a*, *ha*, *ma*, and *pa*. It is perhaps connected with the prefix *se* in *na-ti-se-ra-pai* *ma-wa-wi*, I may be. I do not, however, understand this form.

Si.—seems to be a prefix in words such as *si-wid*, stripes; *ma-se-wid*, hanks, etc. In *se-ti*, horse, etc., it is no prefix, but means 'animal.'

Ti.—A prefix *ti* occurs in a few words. Thus, *ti-wid*, six; *ti-ti-pai*, seven; *ti-wi*, eight; *ti-ti*, nine; *ti-ma*, to be; *ti-pa-ti-ma-wi*, to strike; *ti-ti*, till.

Articles.—There are no articles. The numeral *ti-ti*, etc., may be used as an indefinite article, and definiteness is indicated by the use of relative clauses, pronouns, and demonstrative pronouns.

Gender.—Gender is only apparent in the case of animate beings. It is distinguished, in the case of human beings, by the use of different words. Thus, *a-pai*, father; *a-wi*, mother; *a-wi*, brother; *a-sher*, sister. Or the suffixes *pa*, male, and *wi*, female, are added. Thus, *a-ti-pai*, child male, son; *a-ti-wi*, child female, daughter. The same suffixes are also used in order to distinguish the gender of animals. Thus, *se-ti-pai* a horse; *se-ti-wi*, a mare.

Number.—There are two numbers, the singular and the plural. When it is necessary to mark the plural, some word meaning 'many,' 'all,' etc., is added. Thus, *a-pa ha-ma-ti*, father many, fathers; *a-pai ha-ma ti-ti*, father many possesses five, from fathers; *pa-wi-pa ha-ti-wi*, man good-many, good man; *ma-se-wa-wi*, servants, etc.

Case.—The Nominative and the Accusative do not, as a rule, take any suffix. An *a* is sometimes added to the nominative. Thus, *se-ti ha-pa-wi-ti a-ti-ti-ti-ti ha-ma*, horse white-of saddle horse-place-in is, in the house is the middle of the white horse. This *a* is probably identical with the *a* which is added to the personal pronouns, where it also takes the forms *at* and *at*. It is probably originally a demonstrative pronoun. The suffix *wi*, denoting the agent, however, in the second person, is added to the subject of a transitive verb. Thus, *ma-pa-na ti-ti-ti*, the wild cat asked. *Na* is once added to the subject of *wi-ti*, want; thus, *ma-pa-wi wi-ti*, the wild cat having-gone, *ti-ti*, wild-cat-that going-was. This latter *wi* is perhaps a demonstrative pronoun. Another suffix of the agent, corresponding to *ti* in Lushai and connected languages, perhaps occurs in forms such as *ti-ti-pai ma-pai ti-ti-ti*, the son his-father to-wid. Though in *ti-ti-pai* is perhaps the suffix *ti* or *ti*. Other instances are: *ma-pai-ti-ti*, his-father saw (him); *ma-ming ti-ti* *ma-pai pa-ming-ti*, he his-property all

having-mated, etc. It is, however, also possible that this *ng* only marks a slight nasal pronunciation of the preceding vowel.

The Genitive is often expressed by putting the governed before the governing word, without any suffix. Thus, *a-pé lé-thé*, my-father's house-is. In *vé mé-thé-thé*, tree *lé-branck-on*, on the branch of the tree, the possessive pronoun *mé, lé*, seems to denote the genitive. The suffix *lé*, from, is often added to the governed word; thus, *mé-lé lé ngé-thé ngé-thé*, house white-of middle. Other relations are indicated by means of prepositions. Such are: *á*, with, by means of; *a-thé-théng*, before; *a-thé-thé*, behind; *lé*, with; *léng-thé*, to; *lé-thé* or *lé-thé*, from; *lé-thé*, to; *í, á* and *ng*, in, at, to; *lé*, from; *lé* and *théng-thé*, on; *mé*, with; *ngé*, for; *thé*, in, to; *théng*, towards, to; *thé* and *théng*, in, on, with; *théng-thé* and *théng-thé*, from. Many of these prepositions are probably individual roots. Thus, *théng* occurs in the sense 'village' in sentence No. 241, and it probably means 'place.' But in most cases we do not know their words otherwise than as prepositions.

Adjectives.—Adjectives usually follow, but occasionally also precede the noun they qualify. Thus, *mé-thé-pé théng-pé* and *théng-pé mé-thé-pé*, the younger son. The suffix *pé* in *théng-pé* is probably a suffix of the relative participles. In other cases the ordinary verbal suffixes are added; thus, *lé théng-thé*, food becomes dear. The comparative degree is sometimes only indicated by the position of the compared nouns; thus, *mé-théng-á mé-mé théng-thé*, his-sister his-brother tell-in, his brother is taller than his sister. The suffix *á* may be added in order to form comparatives and superlatives. Thus, *théng-théng-á-théng-á*, one high-much, higher; *mé-théng-théng-á-théng-á*, he high-much, highest. The superlative is formed by adding *léng-théng* in *lé-théng-théng-théng*, but.

Numerals.—The numerals are given in the list of words. They follow the noun they qualify. There are no traces in the specimens of the use of generic prefixes or suffixes.

PRONOUNS.—The following are the *Personal* pronouns:—

Singular.—

<i>me, I.</i>	<i>ngéng, thou.</i>	<i>mé-mé, he.</i>
<i>mé-thé, mé-mé, he, my.</i>	<i>ngéng-mé, we, thy.</i>	<i>mé-mé-thé, mé-mé, we, his.</i>

Plural.—

<i>me-mé, we.</i>	<i>ngéng-mé, you.</i>	<i>mé-mé-mé, they.</i>
<i>mé-thé-thé, our.</i>	<i>ngéng-mé-mé, your.</i>	<i>mé-mé-mé-thé, mé-mé, their.</i>

A suffix *á, í, or é* is often added in the nominative of the two first persons. Thus, *mé-thé* and *mé-thé*, I; *ngéng-thé* and *ngéng-thé*, thou. In the Genitive the short form *lé* is often added to the nominative of the first person. Thus, *mé-thé lé-thé*, that is *mé-thé-pé-thé*, I my word, of me; *mé-thé-thé-thé*, I my presence-in, to me. In the second person *a* or *í* is added instead of *mé*; thus, *ngéng-thé lé-thé*, thy word, of thee; *ngéng-thé-thé*, thy son. *Mé-thé-thé*, mine, seems to mean 'I my property' or something like that. *Ngéng-thé*, thine, probably means 'thou-with.' Compare *mé-thé-thé lé-mé-thé*, I my presence-in being-of-all, all that I have. The stem of the third person is *mé*; thus, *mé-thé-mé*, they-two. The plural is formed by adding *a*. In sentence No. 128 we find *mé-mé, we*, and in No. 129 *mé-mé-mé, they*, with a suffix *á*, corresponding to the forms in Kón, Hákán, and Langsúg. The form *ngéng-mé, you*, seems to be derived from *ngéng-thé*, he, *ngéng* and *mé*. In No. 130 we find *ngéng-mé-thé, you*, apparently derived

form except, then. The addition *hi* is probably an emphatic demonstrative prefix. The forms *ni-hi-na-hi*, *oni*, and *an-ga-ne-hi*, *yur*, have no plural suffix. The final *hi* is the common genitive suffix, but the forms *hi* (i.e. *hi*), and as before *hi* seem to indicate that *hi* is treated as a noun.

Demonstrative pronouns.—*That* and *this*; *a-ut* or *o-ut*, *that*. The single stems of these pronouns are apparently *ba* or *bi*, and *a* or *o*. Compare *Ege* *bi* and *bawa*, *this*. Another stem *ai*, corresponding to *Maithai* *ai*, *this*, occurs in *ai-ai*, *this-day*, *to-day*. The word *ai* is common to *ra*, is probably the same as *Maithai* *ai*, *that*.

Relative pronouns.—There are no relative pronouns, their place being supplied by relative participles. The usual form of these participles is the root with the prefix *ai*, without any suffix. Thus, *tet hi-sim ai*, James calling you, cultivator; *pis ha-rit ai*, a shepherd; *net hi-tin a-wat*, I getting property, the property which I shall get; *lei-pit want-thi ha-on ai lai*, country that-in living man was. The suffix *ai* is added to the verb in such as *re-chih-ai net-a-wat a-wat*, pigs eaten hawks that, the hawks which the pigs ate. The suffix *pi* in *ti-on-pi chi-ng*, the youngmen, is apparently also a suffix of the relative participles. In *wang-di a-wat na-pin ha-rit-hi ha-rit pi-na pa-mung-off nei-chi-pi ha-rit*, thy property all harkens to giving wanting thy see this, this thy see who wanted and gave away all thy property to harkens, the farm ending in *ai* may be considered as relative participles. The suffix *di* is very common in the inflection of the verbs, and it generally denotes the next time.

Interrogative pronouns.—*It* and *he*, who? *It*, what? *to-it*, why? *to-plm*, how much? *to-nd*, how many?

Indefinite pronouns.—The only indefinite pronoun which occurs in the specimens is *aliquid*, *any-one*, composed of the interrogative pronoun *quid*, the numeral *aliquid*, one, and the indefinite article *aliquid*.

Verbs—The root alone, without any suffix, is often used to denote present and past tenses. Thus, *ni* *ku-pa-ti*, I strike, I am striking; *ku-va*, he is; *ku-va-ti*, he comes; *ku-chi-ti*, it is proper; *a-va*, then boughtest; *man-ti* *ku-va-ti*, he went. The commonest suffixes which are used in the same tenses are—

ā; then, *chi-di āw-ndi*, (they) are eating; *ā-di-nāi-tāi-pā*, I am about to die; *āw-ndi*, they were; *kā-di-tāi*, he found (it) sweet. Some of these forms perhaps contain a suffix *ai*, which belongs to the *ai* class. Thus, *ai-pāi-pāi-pā*, I struck.

She seems to convey the idea of past time. Thus, stupid-old, they made merry ; old-steady, he said ; not steady-old, she I committed.

Did he marry a common thief, and despoil the poor. Then, he *steal*-*steal*, *rich* *man* *become*; *my*-*my* *steal*-*steal*, his *father* *in* (he) *said*; *he*-*he* *have* *a*-*a* *rich*-*rich* *man*-*man* *become* *steal*-*steal*, *my* *man*'s *son* *his* *steal* *has*-*taken*, *the* *son* *of* *my* *man* *has* *married* *his* *steal*.

It only occurs in one or two places. Thus, *cardal 3-tim 4-pim 4-ti*, (What's your horse-rough amount?) how old is this horse? and perhaps *cardi 4-mo-4-ti* morning at night *mo-4-ti*, this-bill's top-on he outside grass giving is. The *p* in *mo-4-ti*, however, is perhaps the final consonant of the root, in which case the suffix would be *a*.

Na.—This suffix is apparently also added to the present as well as to the past tense. Thus, *na-i-took-na*, I am, I was; *na-i-pd a-took-na*, I have walked; *na-i-pd go-took-na*, I have stuck.

The list of words contains many other suffixes, so arranged as to give the idea that there is a regular conjugation. We have no instance of their use, and I can therefore only reproduce the forms given. These suffixes are:—

Aying, in *not do-nd aying*, I go, I went; *many do-nd aying*, then wentest.

Aupia, in *not do-nd aying aupia*, we go; *not do-nd aupia*, we went.

Aupait, in *many do-nd aying aupait*, then goest; *many-do do-nd aupait*, you went.

Is, in *not do-nd is*, we struck.

Len, in *not do-nd is-nd len*, they went.

Si, in *not do-nd is-nd si*, he is.

Sipa, in *many do-nd is-nd sipa*, you are.

Sipa-it-nd, in *many do-nd is-nd sipa-it-nd*, you were.

Si, in *many do-nd is-nd*, then act.

No and *no-nd*, in *many do-nd no-nd*, *no-nd no-nd*, you, they, struck; *no-nd do-nd no-nd*, they go. *No* is probably identical with *nd*.

Paiti, in *many do-nd is-nd paiti*, then went.

Sipa, in *not do-nd is-nd sipa*, I had struck.

Most of these suffixes are certainly separate words with a meaning of their own. This is also the case with the elements *jit*, *len*, and *nd*, which occur in the specimens in forms such as:—*do-do-jen-jit*, he has been found again; *nd-do-do-do-nd*, he went and joined; *no-no do-nd do-nd*, they are, they were; *do-do-do-do-jit*, I am dying. But I am unable to see the real meaning of these words.

A Present definite and an Imperfect are formed by adding the verb *am*, to remain, to the root or to the participle in *do*. Thus, *tem-do do-am*, he is sitting; *nd do do-am*, they are sitting; *nd do-nd do-am*, I was sitting.

A kind of *Passive* is effected by adding the verb *thak*, to be; thus, *do-nd do-thak*, he has been lost.

The suffix of the Future is *nd*: Thus, *nd do-nd do-nd nd nd do-nd nd*, I may father to go with (and) my will. The list of words furnishes the following forms: *nd do-thak-nd do-nd*, I shall be; *nd do-nd do-nd*, I shall strike; *many do-nd nd*, then will strike; *no-nd do-nd do-nd*, he will strike; *nd-nd do-nd do-nd*, we shall strike; *many do-nd do-nd*, you will strike; *no-nd nd do-nd do-nd*, they will strike. I do not understand all these forms; *nd do-thak-nd do-nd*, I shall be, must be compared with forms such as *thak do do-nd do-nd*, I shall be. Compare p. 293 above. The suffix *nd* of the third person singular and *many* of the third person plural is probably a postposition meaning 'for', 'in order to.' Compare *Infinitive*. The other suffixes have probably a similar meaning.

The root *am*, or with one of the prefixes *a* and *do*, is often used as an Imperative. Thus, *am*, go; *am-nd*, take; *do-thak*, be. We also find imperatives formed by means of the suffixes *it*, *nd*, and *pa*. Thus, *do-nd do-it*, run; *am-nd*, *pa*; *nd do-it*, go. I cannot analyse the forms *pa do-nd*, *nd*, and *no-nd do-it do-it do-it*, seems me to be. The first person plural is formed by adding *am-nd* or *nd*; thus, *nd do-nd do-nd am-nd do-nd*, let us eat, drink, and make merry.

The root *am*, without any suffix, is often used as an Exclamatory or Partial noun. Thus, *nd do-nd am-nd do-nd do-nd do-nd do-nd*, we warmly gladly to remain proper is. Adverbial sentences are formed by adding postpositions to this form. Thus, *nd do-it do-nd do-it*, dying from, after he had died; *nd do-nd do-nd do-it*, his coming up, as soon as he came;

was-going sleep-*ed*, his-mind-was-becoming-in, when he came to sleep; was-was-*ed*-*ed*, his being-in, while he was; was-*ed*-*ed*-*ed*, up-looking-up, when he looked up, etc. The suffixes *ed*, *ed*, and *ed* are sometimes added to the verbal noun. Thus, *harr-din-*ed**, dancing; *ku-thek-*ed**, to be; *pe-pe*, to fill. The suffix of the infinitive of purpose seems to be *rang*. Thus, *a-hing-rig-ring ring-*ed*-*ed* ku-de-*ed*-*ed*-*ed*-*ed**, my-friends with nearly together-*ed*-*ed*, in order to make merry with my friends; *tu-pi-pang ku-din-rang*, how-much rise-*ed*-*ed*, how nice would it have been. The suffix *ed* is *ku-thek-*ed**, to be; *ku-pai-*ed*-*ed**, to strike, probably identical with *rang*. The purpose of an action is also denoted by adding an imperative in connection with the participle *ed*-*ed*, saying. Thus, *not a-rang ed-*ed* me-ma fan-*ed* ed-*ed**, 'play hard,' saying his fields-to (*ed*) sent, he sent him to his fields in order to tend pigs.

Participles.—The Relative participles have been dealt with under Relative pronouns. The usual suffixes of the *Adverbial* participles are *ed* and *ed*. Thus, *harr-pi-*ed**, gladly; *ring-*ed*-*ed**, merrily. A suffix *hi* or *hu* occurs in *ma-ma-ma chi-*ed*-*ed* ku-pi pe-pe chi-*ed**, hands eating belly to-*ed* wishing; *may-a a-pi ma-to-*ed* rang a-pi-thi-*ed* ma-hu-*ed*-*ed*-*ed**, thy servant doing thy work I transgress-*ed*-*ed*. These forms may also be considered as conjunctive participles. They are originally probably verbal nouns with a postposition. The same is the case with forms such as *was-ma-*hi**, wickedly; *tu-*ed**, on saying, etc. The common form is *ed* may often be considered as a Conjunctive participle. Thus, *ku harr-*ed* ku-*ed*-*ed* ku-*ed* a-pi-*ed**, cloth bringing my-*ed* came-to-wear. The suffix *hi* is used in the same way in *me-ma ku-*ed*-*ed* a-pi-*ed* ku-*ed* ku-*ed**, his well looking eyes-with hand.

There is no *Passive* voice. *Ku-*ed**, he has been found, literally means 'his finding (Quak place)'; *not ma-pai-*ed**, I am drunk, *hi*, as he strikes, etc.

Compound verbs are freely used in order to modify the meaning of the verbs. Thus, *alang*, come; *chi-ma*, run; *alang-*chi**, run towards; *chi-ma*, divide; *pe*, give; *ku-*chi*-*pe**, be divided and gave; *not*, go; *harr-*pe**, join; *not-harr-*chi*-*pe**, he went and joined. In most cases we have no materials for deciding which meaning the members of a compound have. Thus, *ma-hu-*pe**, give; *ku-*pe**, draw; *was-pi-*ed**, be pitted; *pe-*chi*-*ed**, be extended, etc. *Pe* seems to give a transitive force to the verb; *chi-ma*, pointing, to waste. *Ma* or *harr* seems to denote motion upwards, thus, *ma-*chi*-*ed*-*ed**, looking up; *lang-pang*, to jump up. The suffix *not* seems to mean 'to begin,' 'to be about'; thus, *ku-*de*-*not*-*ed*-*pe**, I am about to die. That probably corresponds to *Lushai* *ah-ah-ah*, to go out; thus, *ma-pingalang-*ed*-*ed**, his father came-went-out, etc.

The *Negative* particle is *ma* or *may*. Thus, *ku-*ed*-*ed*-*ed**, good-not, had a good-*ed*, gave-not. When it is added to verbs it generally seems to be the future. Thus, *was-pi-*ed**, then, gave-not. The prefix *ku* in *ku-ma* seems to show that the negative particle is still full as a verbal root. In *ku-ma-*ed**, was-not, the negative is apparently used as an ordinary verb.

I have not found any *Interrogative* particles.

Order of Words.—The usual order of words is subject, object, verb. The indirect object sometimes precedes and sometimes follows the direct one.

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

HIBOL-LAMOLING.

SPECIMEN I.

(State, Manipal.)

(Saka Bicharup Singh, 1899.)

Mi khat-ki ma-chá-pá kái ho-an. Mísa h-ki thom-pá
 I am one-of his-own too more. Then from-amongst younger
 cháp-pang ma-pá kái-pí tho-dí, 'a-pá nai-ka-tam á-má a-ví
 am his-father is said, 'father is-much-to-be-affected goods that
 nai-ka híntha mahá-pí.' Á-pá á-má ma-kí-ai ng'a ka-tha-n-pí
 me towards give' His-father goods themselves for divided.
 Ni hí-mí khat am-thí-mí ma-chá-pá thom-pá á-má ma-pín pú-dí
 Days too are remaining his-own younger month all amonging
 lam-á-lí kíp-á khat thá wá-da ma-má-ki á-má ma-pín po-ming-dí
 distant country are is having-gone wholly month all wanted.
 Ma-máng á-má ma-pín po-ming-dí kíp-á wá kái-mí há
 He month all wanted country that year-in rice
 úng-dí; ísa-thíng ma-máng ma-kí-mí nang-dí. Ma-máng kíp-á
 become-door; therefore he very become-affected. He country
 wá-thá ho-an ná khat kái-thá wá-ká-má-lam-dí. Á-wí ná wá
 that-is raiding are are is want-and joined. That are more
 a-síng á-dí ma-má lá-thá wí-dí. Wá ná ná-thá-ná
 pasture saying He field-to and (his). Since (is) wá-pí-má-má
 ma-má-wí wá pú-thá chí-mí-lí ka-pá yá-pá wá-ná há-thá-má
 kái-thá that are up-raising today to fill with-full though say-are
 pí-máng. Ma-phóng dag-dí ma-máng ma-tham thá-má-dí, 'ka-pá
 give-not. His-mind become-angry he to-themself said, 'my-father's
 á-má kái ma-má-wá-wá ka-wá ka-má há chí-dí ho-an.
 every taking account deficiency without rice saying are-living.
 Nai-yá ka-pá ka-tham ka-dí-ak-thí-pá. Nai ka-pá kái-thá ná-ní
 I-mother say-to-day of-temper am-afraid-to-die. I my-father is will-go
 ná-thí-ai, "a-pá, nai-yá Lá kái-thá píp tho-sha-ní á-kín-á-lí píp
 will-say, "father, I God is are committed pay-bf-for-to sh
 tho-sha-ní. Nai-yá nang a-chá-pá ka-thak-wá ka-dí-má. Á-má-wá-wá sh-kí
 committed. I your are to-be ft-are-not. Several lived
 khat mahá-pa-chá-pá-chá." Ma-máng ríp-dí má-pá kái-thá
 are come-me-to-be. He got-up his-father is

ar-hing-thi. Lam-thi me-ma-thi ma-ping dai-di, wou-pi-thi-di,
 you-for father me-ma-thi his-father me, me-companions,
 wou-chen-di, ma-thi wou-chen-di, yen-di. Lo-thi me-thi-thi thi-di,
 you, his-mother and, and. Thereyou his-mother and,
 'a-pi, mei-pi Li kin-thi píp cho-cha-mi shin-riko píp cho-cha-mi.
 'father, I God to sin committed you-together-do sin committed.
 Dai-yi wou a-cha-pa ha-thi-thi ha-thi-mi' His-ping me-ma-thi-thi
 I your me to-to worthy-am-not. His-father his-mother
 kin-thi thi-di, 'hú ha-thi-lung-lung ha-thi ha-thi-pi a-pi-hi;
 to and, 'shook her being my-ma came-to-water;
 me-thi-thi ha kin-thi ap-thi, me-thi ha kin-thi ap-thi; ha-thi-pi
 his-hand on ring put-on, his-foot on shoes put-on; my-ma
 ha-mi ha-di-kun-thi-thi, wou-thi ha-kín-jun-thi-di; ha-ming-thi,
 she from-being-died, again has-become-alive-become; ha-ming-thi,
 ha-do-fa-jú; me kin-thi kin-thi wou-pi-thi-thi' Awi-to-wi
 has-bec-fa-d-become; we eating drinking let-me-be-merry.' Then
 me-ma wou-pi-thi.
 they rejoiced.

Ha-thi-thi-thi-ping me-cha-pa ha-er ha-thi ha-m. Ma-ming me-to-thang
 di-thi-thi-thi his-ma other field-to me. He his-ma-thi-thi
 me-wan-thi kin-thi pa-thi ha-thi-thi a-pi-thi. Ma-ming me-ma-thi-thi
 to-comeing down leaving dancing heard. He his-ma-thi-thi
 an-di, 'ha-pi-thi' kin-thi. Ma-ma-thi-thi ar-hing-thi, 'a-cha-pi
 calling, 'what-to-thi' called. His-ma-thi-thi answered, 'your-brother
 kin-thi-thi. Ma-ming ha-hi ha-pa-thi-pa-mi ha-thi-thi a-di
 has-come. He them-without has-come saying
 me-ping pi-thi kin-thi.' Lo-thi me-ming me-ping pa-thi-thi
 your-father food has-given. Thereyou he his-mind being-angry
 ar-hing-thi to-di re-mi. Awi-to me-mi-thi me-ping wou-thi-thi
 enter on-saying refused. This reason-for his-father come-out
 me-mi pa-thi-thi-thi. Lo-thi me-ming me-pi kin-thi ar-hing-thi, 'a-mi,
 has entered. Thereyou he his-father to answered, 'look,
 kin ha-thi-thi-ping wou-pi-thi me-to-thi wou-thi-thi wou a-pi-thi-thi
 your me-ma your service to-being our-ma your commended I
 me-hi-thi-thi-thi-thi; his-thi-thi wou-pi-thi a-kin-thi-thi thung wou-thi-thi
 dancing-did-not; unwilling you my companions will marry
 ha-do-thi-thi-thi kin ha-m kin-thi me-pi-thi. An-to-mi-thi wou-pi-thi
 together-to-not you young me has-not-given. If-here you wealth
 me-pi-thi kin-thi kin-thi pi-thi pa-ming-thi, me-cha-pa ha-m me-ma-thi-thi-thi
 all heret to buying wanted, your-ma this his-returning-on,

sang p'iaik khing-dí." Lo-thú an-ping t'it-dí, 'k'chí-pí, sang siakí
 you *fast* k'ang-pian.' Thereupon Ho-father said, 'ng-see, you see-thí
 k'á-dá-k'á-má k'á-an-pian-sí, m'í-k'á-há k'á-an-k'í-m'í-k'áí sang-k'í. N'á-n'á-pí
 constantly are-in-company, m'í-t'í-s'í; whatever-is yours-is, Your-lesser
 have m'í-t'í-s'íng-k'í, m'í-k'áí s'íng-dí; k'á-n'áng-k'á-r'í-t'í-dí, t'í-dí; m'í-n
 t'íe *from-being-dead*, again *come-alive*; *from-being-late*, now-*found*; we
 s'íng-t'í-s'í k'ang-pí-dí k'á-an k'á-n'áin.'
 merrily gladly to-remain *that-way*.'

[No. 35.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

HICOLANGANG.

SPECIMEN II.

(Saka, Hindustan.)

(From Bishop's Singh.)

A PIECE OF FOLKLORE TAKEN FROM THE LIPS OF A LANGANG.

Aringo sangir-lé pa-wi khat-lé ha-thé-thé Sangir-ra pa-wi
Formerly wild-cat-with bird one-friendship was. Wild-cat bird
 mha-thé, 'in sangir-lé?' t-thé khat-thé. Khat-thé pa-wi hawé, 'nai-hi
 to 'house where-is?' saying asked. Thereupon bird that, 'my
 in ri-thé ka-an,' t-thé a-thé-thé-thé. Harkhán sangir-ra vi-thé
house karkharoot is,' saying replied. In-morning wild-cat went
 pa-wi hawé a-na-thé. Ma-mang ma-hin-rai-thé pa-wi hawé rú
bird that was-not. He was-looking-up bird that looked
 ma-don-thé an-thé. Khat-thé ma-mang ma-pang pa-thé-thé, hang-yang-thé,
the-branch-on was. Thereupon he himself being-angry, on-jumping-up,
 ma-hin khat ha-yang-thé; althán-thé ma-thé-thé makh éthé wang-yang-thé.
young one caught; on-his-going-to-see his-house-on dung sitting flew-away.
 Sangir hawé makh ma-chik-rai ká-thé-yé. 'Ma-dak ngilhi chikhi-gi
Wild-cat that dung on-sitting found-it-not. 'First very of-course
 na-yi-pang ká-thé-rang,' t-thé sangir hawé ngo-thé sáa-thé-thé.
how-much (it)-would-be-not,' saying wild-cat that angrily departed.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a wild cat made friends with a bird. One day he asked the bird
 where it lived and learnt that it was at the roof of a bamboo. The next morning the
 wild cat went there, but the bird was gone. The cat then looked up and saw the bird on
 the branch of the bamboo. He got angry, jumped up, and seized a young bird. When
 he was going to eat it, the bird voided dung on his paw and flew away. The wild cat ate
 the dung and found it very good. 'How nice it would have been to eat the flesh,' he
 thought, and went angrily away.

STANDARD WORDS AND SENTENCES

English	Alphabet (Native)	Native Alphabet	Language (Old Syllable)
1. One	Is-let	Is-let	Is-let, or p-let
2. Two	Is-let	Is-let	Is-let, or p-let
3. Three	Is-let	Is-let	Is-let, or p-let
4. Four	Ma-let (or-let)	Ma-let	Is-let, or p-let
5. Five	Is-let	Is-let	Is-let, or p-let
6. Six	Is-let (or-let)	Is-let	Is-let, or p-let
7. Seven	Is-let	Is-let	Is-let, or p-let
8. Eight	Is-let (or-let)	Is-let	Is-let, or p-let
9. Nine	Is-let	Is-let	Is-let, or p-let
10. Ten	Is-let	Is-let	Is-let, or p-let
11. Twenty	Is-let	Is-let	Is-let, or p-let
12. Fifty	Is-let	Is-let	Is-let, or p-let
13. Hundred	Is-let	Is-let	Is-let, or p-let
14. I	Is-let	Is-let	Is-let, or p-let
15. Of us	Is-let	Is-let	Is-let, or p-let
16. His	Is-let	Is-let	Is-let, or p-let
17. We	Is-let	Is-let	Is-let, or p-let
18. You	Is-let	Is-let	Is-let, or p-let
19. They	Is-let	Is-let	Is-let, or p-let
20. All	Is-let	Is-let	Is-let, or p-let
21. Some	Is-let	Is-let	Is-let, or p-let
22. One	Is-let	Is-let	Is-let, or p-let
23. Two	Is-let	Is-let	Is-let, or p-let
24. Three	Is-let	Is-let	Is-let, or p-let
25. Four	Is-let	Is-let	Is-let, or p-let
26. Five	Is-let	Is-let	Is-let, or p-let
27. Six	Is-let	Is-let	Is-let, or p-let
28. Seven	Is-let	Is-let	Is-let, or p-let
29. Eight	Is-let	Is-let	Is-let, or p-let
30. Nine	Is-let	Is-let	Is-let, or p-let
31. Ten	Is-let	Is-let	Is-let, or p-let
32. Twenty	Is-let	Is-let	Is-let, or p-let
33. Fifty	Is-let	Is-let	Is-let, or p-let
34. Hundred	Is-let	Is-let	Is-let, or p-let
35. I	Is-let	Is-let	Is-let, or p-let
36. Of us	Is-let	Is-let	Is-let, or p-let
37. His	Is-let	Is-let	Is-let, or p-let
38. We	Is-let	Is-let	Is-let, or p-let
39. You	Is-let	Is-let	Is-let, or p-let
40. They	Is-let	Is-let	Is-let, or p-let
41. All	Is-let	Is-let	Is-let, or p-let
42. Some	Is-let	Is-let	Is-let, or p-let
43. One	Is-let	Is-let	Is-let, or p-let
44. Two	Is-let	Is-let	Is-let, or p-let
45. Three	Is-let	Is-let	Is-let, or p-let
46. Four	Is-let	Is-let	Is-let, or p-let
47. Five	Is-let	Is-let	Is-let, or p-let
48. Six	Is-let	Is-let	Is-let, or p-let
49. Seven	Is-let	Is-let	Is-let, or p-let
50. Eight	Is-let	Is-let	Is-let, or p-let
51. Nine	Is-let	Is-let	Is-let, or p-let
52. Ten	Is-let	Is-let	Is-let, or p-let
53. Twenty	Is-let	Is-let	Is-let, or p-let
54. Fifty	Is-let	Is-let	Is-let, or p-let
55. Hundred	Is-let	Is-let	Is-let, or p-let
56. I	Is-let	Is-let	Is-let, or p-let
57. Of us	Is-let	Is-let	Is-let, or p-let
58. His	Is-let	Is-let	Is-let, or p-let
59. We	Is-let	Is-let	Is-let, or p-let
60. You	Is-let	Is-let	Is-let, or p-let
61. They	Is-let	Is-let	Is-let, or p-let
62. All	Is-let	Is-let	Is-let, or p-let
63. Some	Is-let	Is-let	Is-let, or p-let
64. One	Is-let	Is-let	Is-let, or p-let
65. Two	Is-let	Is-let	Is-let, or p-let
66. Three	Is-let	Is-let	Is-let, or p-let
67. Four	Is-let	Is-let	Is-let, or p-let
68. Five	Is-let	Is-let	Is-let, or p-let
69. Six	Is-let	Is-let	Is-let, or p-let
70. Seven	Is-let	Is-let	Is-let, or p-let
71. Eight	Is-let	Is-let	Is-let, or p-let
72. Nine	Is-let	Is-let	Is-let, or p-let
73. Ten	Is-let	Is-let	Is-let, or p-let
74. Twenty	Is-let	Is-let	Is-let, or p-let
75. Fifty	Is-let	Is-let	Is-let, or p-let
76. Hundred	Is-let	Is-let	Is-let, or p-let
77. I	Is-let	Is-let	Is-let, or p-let
78. Of us	Is-let	Is-let	Is-let, or p-let
79. His	Is-let	Is-let	Is-let, or p-let
80. We	Is-let	Is-let	Is-let, or p-let
81. You	Is-let	Is-let	Is-let, or p-let
82. They	Is-let	Is-let	Is-let, or p-let
83. All	Is-let	Is-let	Is-let, or p-let
84. Some	Is-let	Is-let	Is-let, or p-let
85. One	Is-let	Is-let	Is-let, or p-let
86. Two	Is-let	Is-let	Is-let, or p-let
87. Three	Is-let	Is-let	Is-let, or p-let
88. Four	Is-let	Is-let	Is-let, or p-let
89. Five	Is-let	Is-let	Is-let, or p-let
90. Six	Is-let	Is-let	Is-let, or p-let
91. Seven	Is-let	Is-let	Is-let, or p-let
92. Eight	Is-let	Is-let	Is-let, or p-let
93. Nine	Is-let	Is-let	Is-let, or p-let
94. Ten	Is-let	Is-let	Is-let, or p-let
95. Twenty	Is-let	Is-let	Is-let, or p-let
96. Fifty	Is-let	Is-let	Is-let, or p-let
97. Hundred	Is-let	Is-let	Is-let, or p-let
98. I	Is-let	Is-let	Is-let, or p-let
99. Of us	Is-let	Is-let	Is-let, or p-let
100. His	Is-let	Is-let	Is-let, or p-let

IN THE OLD KUKI DIALECTS.

Phon. (English)	And. (English)	Other Languages (English).	English.
A-ahā	Ain, ʔāh	ʔahā	1. One.
A-ah	A-ah	ʔah	2. Two.
ʔ-ahā	ʔ-ahā	ʔ-ahā	3. Three.
ʔ-ah	ʔ-ah	ʔ-ah	4. Four.
ʔ-ahā	ʔ-ahā	ʔ-ahā	5. Five.
ʔ-ah	ʔ-ah	ʔ-ah	6. Six.
ʔ-ah	ʔ-ah	ʔ-ah	7. Seven.
ʔ-ah	ʔ-ah	ʔ-ah	8. Eight.
ʔ-ah	ʔ-ah	ʔ-ah	9. Nine.
ʔ-ah	ʔ-ah	ʔ-ah	10. Ten.
ʔ-ah	ʔ-ah	ʔ-ah	11. Twenty.
ʔ-ah	ʔ-ah	ʔ-ah	12. Fifty.
ʔ-ah	ʔ-ah	ʔ-ah	13. Hundred.
ʔ-ah	ʔ-ah	ʔ-ah	14. 1.
ʔ-ah	ʔ-ah	ʔ-ah	15. Of an.
ʔ-ah	ʔ-ah	ʔ-ah	16. Not.
ʔ-ah	ʔ-ah	ʔ-ah	17. We.
ʔ-ah	ʔ-ah	ʔ-ah	18. Of an.
ʔ-ah	ʔ-ah	ʔ-ah	19. Or.
ʔ-ah	ʔ-ah	ʔ-ah	20. Then.
ʔ-ah	ʔ-ah	ʔ-ah	21. Of an.
ʔ-ah	ʔ-ah	ʔ-ah	22. Then.
ʔ-ah	ʔ-ah	ʔ-ah	23. Ten.
ʔ-ah	ʔ-ah	ʔ-ah	24. Of an.
ʔ-ah	ʔ-ah	ʔ-ah	25. Ten.

Exon (Number)	Exon (Number)
Exon 1	Exon 1
Exon 2	Exon 2
Exon 3	Exon 3
Exon 4	Exon 4
Exon 5	Exon 5
Exon 6	Exon 6
Exon 7	Exon 7
Exon 8	Exon 8
Exon 9	Exon 9
Exon 10	Exon 10
Exon 11	Exon 11
Exon 12	Exon 12
Exon 13	Exon 13
Exon 14	Exon 14
Exon 15	Exon 15
Exon 16	Exon 16
Exon 17	Exon 17
Exon 18	Exon 18
Exon 19	Exon 19
Exon 20	Exon 20
Exon 21	Exon 21
Exon 22	Exon 22
Exon 23	Exon 23
Exon 24	Exon 24
Exon 25	Exon 25
Exon 26	Exon 26
Exon 27	Exon 27
Exon 28	Exon 28
Exon 29	Exon 29
Exon 30	Exon 30
Exon 31	Exon 31
Exon 32	Exon 32
Exon 33	Exon 33
Exon 34	Exon 34
Exon 35	Exon 35
Exon 36	Exon 36
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Exon 91	Exon 91
Exon 92	Exon 92
Exon 93	Exon 93
Exon 94	Exon 94
Exon 95	Exon 95
Exon 96	Exon 96
Exon 97	Exon 97
Exon 98	Exon 98
Exon 99	Exon 99
Exon 100	Exon 100

Phin (Shawp).	Naif (Shawp).	Shin-lunging (Shawp).	English.
Mo-pu	Auk-fo	Mo-mi	28. Mo.
Ho-tung-jā, mē	Auk-fo (a-p), mē	Mo-mi (a-p), mē	29. Of Mo.
Mo-m	Auk-fo	Mo-mi	30. Mo.
Mo-m-oh	Auk-long	Mo-mi	31. Tho.
Mo-mi-tung	Auk-long (a-p)	Mo-mi (a-p)	32. Of Mo.
Mo-m-oh	Auk-ling	Mo-mi	33. Tho.
Ma	Ma-fo	Ma-fo	34. Ma.
Ma	Ma-fo	Ma-fo	35. Ma.
Ma-pung	Ma-mi	Ma-mi	36. Ma.
Ma	Ma-mi	Ma-mi	37. Ma.
Ma	Ma-mi	Ma-mi	38. Ma.
Ma	Ma-mi	Ma-mi	39. Ma.
Ma	Ma-mi	Ma-mi	40. Ma.
Ma	Ma-mi	Ma-mi	41. Ma.
Ma	Ma-mi	Ma-mi	42. Ma.
Ma	Ma-mi	Ma-mi	43. Ma.
Ma	Ma-mi	Ma-mi	44. Ma.
Ma	Ma-mi	Ma-mi	45. Ma.
Ma	Ma-mi	Ma-mi	46. Ma.
Ma	Ma-mi	Ma-mi	47. Ma.
Ma	Ma-mi	Ma-mi	48. Ma.
Ma	Ma-mi	Ma-mi	49. Ma.
Ma	Ma-mi	Ma-mi	50. Ma.
Ma	Ma-mi	Ma-mi	51. Ma.
Ma	Ma-mi	Ma-mi	52. Ma.
Ma	Ma-mi	Ma-mi	53. Ma.
Ma	Ma-mi	Ma-mi	54. Ma.
Ma	Ma-mi	Ma-mi	55. Ma.
Ma	Ma-mi	Ma-mi	56. Ma.
Ma	Ma-mi	Ma-mi	57. Ma.
Ma	Ma-mi	Ma-mi	58. Ma.
Ma	Ma-mi	Ma-mi	59. Ma.
Ma	Ma-mi	Ma-mi	60. Ma.
Ma	Ma-mi	Ma-mi	61. Ma.
Ma	Ma-mi	Ma-mi	62. Ma.
Ma	Ma-mi	Ma-mi	63. Ma.
Ma	Ma-mi	Ma-mi	64. Ma.
Ma	Ma-mi	Ma-mi	65. Ma.
Ma	Ma-mi	Ma-mi	66. Ma.
Ma	Ma-mi	Ma-mi	67. Ma.
Ma	Ma-mi	Ma-mi	68. Ma.
Ma	Ma-mi	Ma-mi	69. Ma.
Ma	Ma-mi	Ma-mi	70. Ma.
Ma	Ma-mi	Ma-mi	71. Ma.
Ma	Ma-mi	Ma-mi	72. Ma.
Ma	Ma-mi	Ma-mi	73. Ma.
Ma	Ma-mi	Ma-mi	74. Ma.
Ma	Ma-mi	Ma-mi	75. Ma.
Ma	Ma-mi	Ma-mi	76. Ma.
Ma	Ma-mi	Ma-mi	77. Ma.
Ma	Ma-mi	Ma-mi	78. Ma.
Ma	Ma-mi	Ma-mi	79. Ma.
Ma	Ma-mi	Ma-mi	80. Ma.
Ma	Ma-mi	Ma-mi	81. Ma.
Ma	Ma-mi	Ma-mi	82. Ma.
Ma	Ma-mi	Ma-mi	83. Ma.
Ma	Ma-mi	Ma-mi	84. Ma.
Ma	Ma-mi	Ma-mi	85. Ma.
Ma	Ma-mi	Ma-mi	86. Ma.
Ma	Ma-mi	Ma-mi	87. Ma.
Ma	Ma-mi	Ma-mi	88. Ma.
Ma	Ma-mi	Ma-mi	89. Ma.
Ma	Ma-mi	Ma-mi	90. Ma.
Ma	Ma-mi	Ma-mi	91. Ma.
Ma	Ma-mi	Ma-mi	92. Ma.
Ma	Ma-mi	Ma-mi	93. Ma.
Ma	Ma-mi	Ma-mi	94. Ma.
Ma	Ma-mi	Ma-mi	95. Ma.
Ma	Ma-mi	Ma-mi	96. Ma.
Ma	Ma-mi	Ma-mi	97. Ma.
Ma	Ma-mi	Ma-mi	98. Ma.
Ma	Ma-mi	Ma-mi	99. Ma.
Ma	Ma-mi	Ma-mi	100. Ma.

English	English (Pinyin)	Native (Yihsu)	English (Hsiangshu)
32. Way	shuohai (shuohai)	Dang-shi	Shu-pai
33. CHAI	shai	Hai, or shai-pang	Shai-pang
34. Sea	shaihai (shai hai-shai, shai-shai)	Hai, or shai-pang	Shai-pai
35. Daughter	shai-pang-shai	Yai shai-pang, or shai-shai ²	Shai-shai
37. Shave	shai	shai	Shai
38. Chalkboard	tsai-pai-shai	shuohai board ³	—
39. Shogun	shai-shai	shai-shai ⁴	—
40. Shai	shai, shai, tsai-shai (tsai-shai)	tsai-shai	Shai-shang
41. Shai	shai-shai, shai-shai (tsai-shai-shai-shai)	Shai	—
42. Sea	shai (shai)	Shai	Shai
43. Moon	shai	Shai	Shai
44. Shai	shai	shai	Shai-shai
45. Shai	shai (shai)	shai	shai
46. Water	shai	shai	shai
47. Shai	shai, shai (small temporary shai)	shai	shai
48. Shai	shai (shai)	shai-shai	shai-shai
49. Shai	shai-shai (shai-shai)	shai-shai	shai-shai
50. Shai	shai	shai (or shai)	shai
51. Shai	shai	shai-shai	shai-shai
52. Shai	shai (shai)	shai	shai-shai
53. Shai	shai (shai)	shai	shai-shai
54. Shai	shai	shai-shai	shai-shai
55. Shai	shai	shai-shai	shai-shai
56. Shai	shai	shai-shai	shai-shai
57. Shai	shai	shai-shai	shai-shai
58. Shai	shai	shai-shai	shai-shai
59. Shai	shai	shai-shai	shai-shai
60. Shai	shai	shai-shai	shai-shai
61. Shai	shai	shai-shai	shai-shai
62. Shai	shai	shai-shai	shai-shai
63. Shai	shai	shai-shai	shai-shai
64. Shai	shai	shai-shai	shai-shai
65. Shai	shai	shai-shai	shai-shai
66. Shai	shai	shai-shai	shai-shai
67. Shai	shai	shai-shai	shai-shai
68. Shai	shai	shai-shai	shai-shai
69. Shai	shai	shai-shai	shai-shai
70. Shai	shai	shai-shai	shai-shai
71. Shai	shai	shai-shai	shai-shai
72. Shai	shai	shai-shai	shai-shai
73. Shai	shai	shai-shai	shai-shai
74. Shai	shai	shai-shai	shai-shai
75. Shai	shai	shai-shai	shai-shai
76. Shai	shai	shai-shai	shai-shai
77. Shai	shai	shai-shai	shai-shai
78. Shai	shai	shai-shai	shai-shai
79. Shai	shai	shai-shai	shai-shai
80. Shai	shai	shai-shai	shai-shai

¹ If it is in different villages.

² shai-shai (shai-shai) 'shai', shai-shai (shai-shai) 'daughter'.

³ shai-shai (shai-shai).

⁴ shai-shai (shai-shai).

Amek (Shanese)	Phao (Shanese)
A-ang-ah	A-ang-tha
Hi-ah-pa	Hi-ah
Ka-pa-pa-ha	Ka-tha-pa
Ka-ah-tha-ha	Ka-tha-ha
Ke-ah-pa	Ke-ah
La-ah-tha-ha	La-ah-ha
La-ah-pa-ha	La-ah-ha
Pa-ha	Pa-ha, Pa-ha
Ho-ah	Ho-ha
Hi	Hi
Tha	Tha
La	La
Ha	Ha
Ta	Ta
Ja	Ja
Ha-ah	Ha-ha
Ha-ha	Ha
Hi	Hi
Ma	Ma-ha
A-ah-Ma	A-ah-Ma
Wa-ha	Wa-ha
Tha-ha	Tha-ha
Da	Da
Ya	Ya
Ha-ha	Ha-ha
Ha-ha	Ha-ha
A-ah	A-ah

Alut (Mongol).	Chin (Mongol).
Aryang	Arhang
A-ang	A-jan
A-anglo	A-ling
A-oh	A-oi
A-pheryai	Pai
A-sha	A-sha
A-shi-tang	A-shang
A-shyul	A-shi
Tsing tang	Tsing tang
A-shi	A-shi
Karam-tan	Karam-tang
Ka-otli-tang	Ka-otli
Ti-mu	Ti-mu
I-mu	I-mu
I-mu-mu	I-mu-mu
Kiam-chow-shi	Tan (a termination)
Ha (it is always applied to the rest of a word).	Pashala
Pite	Ali
Sh	Sh (usually like 's' or 'ss').
Shuk	Shuk
Shi-shi	Shi-shi (The word 'maise' or 'maise' is natural in anyone's place or part).
Shi-shi-shi	Shi-shi
Shi-shi-shi-shi	Shi-shi
Shi-shi-shi-shi	Shi-shi-shi-shi
Shi-shi-shi-shi-shi	Shi-shi-shi-shi
Shi-shi	Shi-shi
Shi-shi	Shi-shi

English	Initial (Pinyin)	Initial (Pinyin)	Initial (Pinyin)
100. Of father	Of father (father)	Father (father)	Father (father)
101. To father	To father (father)	To father (father)	Father (father)
102. From father	From father (father)	From father (father)	From father (father)
103. A daughter	A daughter (daughter)	A daughter (daughter)	Daughter (daughter)
104. Of a daughter	Of a daughter (daughter)	Of a daughter (daughter)	Daughter (daughter)
105. To a daughter	To a daughter (daughter)	To a daughter (daughter)	Daughter (daughter)
106. From a daughter	From a daughter (daughter)	From a daughter (daughter)	Daughter (daughter)
107. Two daughters	Two daughters (daughters)	Two daughters (daughters)	Daughters (daughters)
108. Daughters	Daughters (daughters)	Daughters (daughters)	Daughters (daughters)
109. Of daughters	Of daughters (daughters)	Of daughters (daughters)	Daughters (daughters)
110. To daughters	To daughters (daughters)	To daughters (daughters)	Daughters (daughters)
111. From daughters	From daughters (daughters)	From daughters (daughters)	Daughters (daughters)
112. A good man	A good man (good man)	A good man (good man)	Good man (good man)
113. Of a good man	Of a good man (good man)	Of a good man (good man)	Good man (good man)
114. To a good man	To a good man (good man)	To a good man (good man)	Good man (good man)
115. From a good man	From a good man (good man)	From a good man (good man)	Good man (good man)
116. Two good men	Two good men (good men)	Two good men (good men)	Good men (good men)
117. Good men	Good men (good men)	Good men (good men)	Good men (good men)
118. Of good men	Of good men (good men)	Of good men (good men)	Good men (good men)
119. To good men	To good men (good men)	To good men (good men)	Good men (good men)
120. From good men	From good men (good men)	From good men (good men)	Good men (good men)
121. A good woman	A good woman (good woman)	A good woman (good woman)	Good woman (good woman)
122. Of a good woman	Of a good woman (good woman)	Of a good woman (good woman)	Good woman (good woman)
123. To a good woman	To a good woman (good woman)	To a good woman (good woman)	Good woman (good woman)
124. From a good woman	From a good woman (good woman)	From a good woman (good woman)	Good woman (good woman)
125. Two good women	Two good women (good women)	Two good women (good women)	Good women (good women)
126. Good women	Good women (good women)	Good women (good women)	Good women (good women)
127. Of good women	Of good women (good women)	Of good women (good women)	Good women (good women)
128. To good women	To good women (good women)	To good women (good women)	Good women (good women)
129. From good women	From good women (good women)	From good women (good women)	Good women (good women)
130. A good girl	A good girl (good girl)	A good girl (good girl)	Good girl (good girl)
131. Of a good girl	Of a good girl (good girl)	Of a good girl (good girl)	Good girl (good girl)
132. To a good girl	To a good girl (good girl)	To a good girl (good girl)	Good girl (good girl)
133. From a good girl	From a good girl (good girl)	From a good girl (good girl)	Good girl (good girl)
134. Two good girls	Two good girls (good girls)	Two good girls (good girls)	Good girls (good girls)
135. Good girls	Good girls (good girls)	Good girls (good girls)	Good girls (good girls)
136. Of good girls	Of good girls (good girls)	Of good girls (good girls)	Good girls (good girls)
137. To good girls	To good girls (good girls)	To good girls (good girls)	Good girls (good girls)
138. From good girls	From good girls (good girls)	From good girls (good girls)	Good girls (good girls)

English.	Chinese (Pinyin).	Chinese (Canton).	Japanese (Rom. Approx.).
134. Best	Besting tsai (t-sai-tsai)	Best tsai	Best
135. High	Tsai	Besting	Besting
136. Higher	Tsai with particle <i>tsu</i>	Best white besting	Best
137. Highest	Besting tsai	Besting tsai, or besting tsai tsai-tsing	Best
138. A tree	Shih-tsai tsai tsai tsai plural tsai	Shi tree tsai (tsai)	Shi tree
139. A tree		Shi tree tsai-tsing tsai (or sh tree tsai)	Shi-tree
140. Trees		Shi tree tsai-tsai	Shi-tree tsai
141. Trees		Shi tree tsai-tsing-ye	Shi-tree tsai
142. A hat	Shi-tsai (shih-tsai)	Shi tsai hat	Shi hat
143. A cap	Shi-tsai (shih-tsai tsai- tsing)	Shi tsai-tsing (or tsai) hat	Shi hat
144. Hats	Shi-tsai	Shi tsai-tsai	Shi hats
145. Caps	Shi-tsai	Shi tsai-tsing-ye	Shi hat
146. A dog	Tsai	Tsai hat	Wai hat
147. A whip	Tsai	Tsai-tsing (or tsai) hat	Wai hat
148. Dogs	Tsai	Tsai tsai	Wai hat
149. Whips	Tsai	Tsai tsai-tsing	Wai hat
150. A hat	Gai	Gai hat	Hai hat
151. A small hat	Gai	Gai tsai-tsing (or tsai) hat	Hai hat
152. Hats	Gai	Gai	Hai hat
153. A male deer	tsai deer tsai deer antlers (tsai) deer antlers (tsai) deer	tsai hat	tsai hat
154. A female deer	tsai deer (tsai) deer antlers (tsai) deer	tsai tsai-tsing (or tsai) hat	tsai hat
155. Deer	tsai deer (tsai) deer antlers (tsai) deer	tsai	tsai hat
156. I am	Gai (tsai) tsai, tsai hat	Hai tsai, or tsai	Hai hat, or hat
157. There are	tsai hat	tsai hat, or tsai hat	tsai hat, or hat
158. He is	tsai hat	tsai hat, or tsai hat	tsai hat, or hat
159. We are	Gai hat tsai hat	Hai hat	Hai hat, or hat
160. You are	tsai hat	tsai hat	tsai hat, or hat

English.	Hinglish (Roman).	Hallion (Pinyin).	Language (Hak Wiyenhi).
181. They are	Am-hai i-tai	Ai-tai hai tai	Ai-tai-tai tai, or tai-tai-tai
182. I was	Go-on-ai	Kai hi ai	-----
183. They walk	Shang ai-tai-tai	Shang ai tai	ai tai
184. He was	Ai-tai i-tai-tai	Ai-tai i tai	ai tai
185. We were	Gai-hai gi-tai-tai	Kai-tai hai tai	ai tai
186. You were	Shang ai-tai-tai	Shang ai tai tai	ai
187. They were	Ai-tai-tai i-tai-tai	Ai-tai i tai tai	-----
188. He	He	He tai	He-tai
189. To be	Chung	Chung, or chun	Chai-tai-chung
190. Being	Ai-tai-tai	Chai	Chai-tai
191. Having been	Chai	Chai	-----
192. I sang for	Chai tai-tai-tai	Kai tai tai-tai	Kai tai-tai
193. I shall be	Chai tai-tai-tai	Kai tai tai-tai	Kai tai-tai-tai
194. I should be	Chai-tai-tai	Kai tai tai-tai-tai-tai	-----
195. Best	Ai-tai	Ai-tai or tai-tai	Chai-tai
196. He best	Ai-tai-tai	Ai-tai-tai (or tai-tai-tai-tai)	Chai-tai-tai
197. Besting	Ai-tai-tai	Ai-tai	Chai-tai
198. Having been	Ai-tai-tai	Ai-tai	-----
199. I best	Chai-tai	Kai tai tai	Kai tai tai-tai
200. They bested	Chai-tai	Shang tai tai	Shang-tai tai-tai
201. He bests	Ai-tai	Ai-tai tai tai	Ai-tai tai-tai
202. We best	Chai-tai-tai gi-tai	Kai-tai tai tai	Kai-tai-tai tai-tai
203. You best	Shang-tai-tai tai tai	Shang-tai tai tai	Shang-tai-tai tai-tai
204. They best	Ai-tai-tai tai tai	Kai tai tai tai	Ai-tai-tai tai-tai
205. I best (Past Time)	Chai-tai-tai	(Chai-tai-tai tai-tai-tai)	Kai-tai-tai tai-tai-tai
206. They bested (Past Time)	Shang tai tai-tai	(Shang tai-tai-tai)	Shang-tai-tai tai-tai-tai
207. He best (Past Time)	Ai-tai tai tai-tai	(Ai-tai tai tai-tai-tai)	Ai-tai tai-tai-tai

Phonetic (Hakka)	First Character	First Character (Hakka)	English
Hu-tai chung	Auk-tang thail	Ma-min lo-tai-han-thi	160. They are.
Hu-tai chung thing	Hu-tai-thai	Hu-tai-thai-thi	161. I was.
Hung-tai chung thing	Hung-tai-thai-thai-thi	Hung-tai-thai-thi-thi	162. They was.
Hu-tai chung thing	Auk-tai-thai-thi	Ma-min lo-tai-thi	164. He was.
Hu-tai chung thing	Hu-tai-thai-thi	Ma-min lo-tai-thi-thi	166. We were.
Hung-tai chung thing	Hung-tai-thai-thai-thi	Hung-tai-thai-thai-thi-thi	168. You were.
Ma-tai chung thing	Auk-tai-thai-thi	Ma-min lo-tai-thi-thi	169. They were.
Chung	Chung-thi	Chung-thi	162. In.
Chung-ming	Chung-ming	Chung-ming	163. To be.
Chung-ming-ming	Chung-ming-ming	Chung-ming-ming	165. Being.
Chung-ming-ming	Chung-ming-ming	Chung-ming-ming	167. Having been.
Hu-tai chung thing	Hu-tai-thai-thi	Hu-tai-thai-thi-thi	169. I may be.
Hu-tai chung thing	Hu-tai-thai-thi	Hu-tai-thai-thi-thi	170. I shall be.
Hu-tai	Hu-tai	Hu-tai	171. I should be.
Hu-tai	Hu-tai	Hu-tai	172. Just.
Hu-tai	Hu-tai	Hu-tai	173. To be.
Hu-tai	Hu-tai	Hu-tai	174. Having.
Hu-tai	Hu-tai	Hu-tai	175. Having been.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	176. I be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	177. He be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	178. We be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	179. You be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	180. They be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	181. I be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	182. He be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	183. We be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	184. You be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	185. They be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	186. I be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	187. He be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	188. We be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	189. You be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	190. They be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	191. I be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	192. He be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	193. We be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	194. You be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	195. They be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	196. I be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	197. He be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	198. We be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	199. You be.
Hu-tai thing	Hu-tai-thi	Hu-tai-thi	200. They be.

English	English (Latin)	Latin (English)	Latin (Pinyin)
191. We lost (Past Tense)	Perdidimus (per-di)	(Kai-shi-tia (per-mag))	Kai-shi-tia kien-tia
192. You lost (Past Tense)	Perdidistis (per-di-tis)	(Kiang-shi-tia (per-mag))	Kiang-shi-tia kien-tia
193. They lost (Past Tense)	Perdiderunt (per-di-ta)	(Kien-shi-tia (per-mag))	Kien-shi-tia kien-tia
194. I am losing	Perdō (per-di)	Kai-shi-tia (per-mag)	---
195. I was losing	Perdidi (per-di)	Kai-shi-tia (per-mag)	---
196. I had lost	Perdidi (per-di)	Kai-shi-tia	---
197. I may lose	Perdidi (per-di)	Kai-shi-tia	Kai-shi-tia kien-tia
198. I shall lose	Perdidi (per-di)	Kai-shi-tia	Kai-shi-tia kien-tia
199. They will lose	Perdidi (per-di)	Kai-shi-tia	Kai-shi-tia kien-tia
200. We shall lose	Perdidi (per-di)	Kai-shi-tia	Kai-shi-tia kien-tia
201. You will lose	Perdidi (per-di)	Kai-shi-tia	Kai-shi-tia kien-tia
202. They will lose	Perdidi (per-di)	Kai-shi-tia	Kai-shi-tia kien-tia
203. I should lose	Perdidi (per-di)	Kai-shi-tia	---
204. I am losing	Perdidi (per-di)	Kai-shi-tia	---
205. I was losing	Perdidi (per-di)	Kai-shi-tia	---
206. I shall lose	Perdidi (per-di)	Kai-shi-tia	---
207. I go	Perdi (per-di)	Kai-shi-tia	Kai-shi-tia
208. You go	Perdi (per-di)	Kai-shi-tia	Kai-shi-tia
209. They go	Perdi (per-di)	Kai-shi-tia	Kai-shi-tia
210. We go	Perdi (per-di)	Kai-shi-tia	Kai-shi-tia
211. I want	Perdi (per-di)	Kai-shi-tia	---
212. They want	Perdi (per-di)	Kai-shi-tia	---
213. He want	Perdi (per-di)	Kai-shi-tia	---
214. We want	Perdi (per-di)	Kai-shi-tia	Kai-shi-tia kien-tia

Phonetic (Mandarin)	Initial (Hanyu)	Initial (Hanyu)	English
Ku-ai-ni wai-pyut . . .	Wai-ling hi-hi . . .	Kai hi-pyut-hi . . .	155. We both (First Time).
Kung-ai-ni wai-pyut . . .	Kung-ling hi-hi-hi . . .	Kung hi-pyut-hi . . .	156. You both (First Time).
Ku-ai-ni wai-pyut . . .	Ku-ling hi-pyut . . .	Ku-ai hi-pyut . . .	157. They both (First Time).
Ku-ai-ni wai-ung . . .	Ki hi . . .	Kai hi-pai . . .	158. I am looking.
Ku-ai-ni wai-ung . . .	Ki hi-ai . . .	Kai hi-pai hi-ai . . .	159. I was looking.
Ku-ai-ni wai-ai-pyut . . .	Da-hi . . .	Ku hi-pyut-pyut . . .	160. I had looked.
Ku hi-ai-hi hi-hi . . .	Ki hi-ai-ai . . .	Ku hi-ai-pai hi-ai-ai . . .	161. I may look.
Ku-ai-ni wai-ung . . .	Ki hi-ai-hi-hi . . .	Ku hi-pai hi-ai-hi . . .	162. I shall look.
Kung-ai-ni wai-ung . . .	Kung hi-ai-hi-hi-hi . . .	Kung hi-pai hi-ai . . .	163. Then will look.
Ku-ai-ni wai-ung . . .	Ku-ai-hi hi-ai-hi-hi . . .	Ku-ai-hi hi-pai hi-ai . . .	164. He will look.
Ku-ai-ni wai-ung . . .	Ku-ai-hi hi-ai-hi-hi . . .	Ku-ai-hi hi-pai hi-ai . . .	165. We shall look.
Kung-ai-ni wai-ung . . .	Kung-ai-hi hi-ai-hi-hi . . .	Kung hi-pai hi-ai . . .	166. You will look.
Ku-ai-ni wai-ung . . .	Ku-ai-hi hi-ai-hi-hi . . .	Ku-ai-hi hi-pai hi-ai . . .	167. They will look.
Ku-ai-ni wai-ung . . .	Ku-ai-hi hi-ai-hi-hi . . .	Ku-ai-hi hi-pai hi-ai . . .	168. I should look.
Ku-ai-ni wai . . .	Ki hi-ai hi-hi-hi . . .	Ku-ai hi-pai hi-ai . . .	169. I am looking.
Ku-ai-ni wai hi-pyut . . .	Ki hi-ai hi-hi-hi . . .	Ku-ai hi-pai hi-pai hi-ai . . .	170. I was looking.
Ku-ai-ni wai-ai-hi . . .	Ki hi-ai hi-hi-hi-hi . . .	Ku-ai-hi hi-pai hi-ai . . .	171. I shall be looking.
Ku hi-ung-ung-ung . . .	Ki hi-ai-hi-hi . . .	Ku hi-ung-ung . . .	172. I go.
Kung hi-ung-ung-ai . . .	Kung hi-ai-hi-hi . . .	Kung hi-ung-ung-ai . . .	173. Then good.
Ku hi-ung-ung . . .	Ku-ai hi-ai-hi . . .	Ku-ai hi-ung-ung . . .	174. Go you.
Ku-ai hi-ung-ung . . .	Ku-ai-hi hi-ai-hi . . .	Ku-ai hi-ung-ung-ai . . .	175. We go.
Kung hi-ung-ung . . .	Kung-ai hi-ai-hi-hi . . .	Kung hi-ung-ung-ai . . .	176. You go.
Ku-ai hi-ung-ung . . .	Ku-ai-hi hi-ai-hi-hi . . .	Ku-ai hi-ung-ung-ai . . .	177. They go.
Ku hi-ung-ung-ai . . .	Ki hi-ai-hi . . .	Ku hi-ung-ung . . .	178. I want.
Kung hi-ung-ung-ai . . .	Kung hi-ai-hi-hi . . .	Kung hi-ung-ung . . .	179. Then want.
Ku hi-ung-ung . . .	Ku-ai hi-ai-hi-hi . . .	Ku-ai hi-ung . . .	180. He want.
Ku-ai hi-ung-ung . . .	Ku-ai-hi hi-ai-hi-hi . . .	Ku-ai hi-ung-ung . . .	181. We want.

English.	Manchu (Pinyin).	Chinese (Simplified).	Language (Mandarin).
311. You went . . .	Yang-wai-hai shi-ge-tai . .	(Yang-wai shi shi-ge-tai) . .	Yang-wai shi shi-ge-tai . .
312. They went . . .	Yang-wai shi-ge-tai . .	(Yang-wai shi shi-ge-tai) . .	Yang-wai shi shi-ge-tai . .
313. Go	Yang-wai	Yang-wai	Yang-wai
314. Going	Yang-wai	Yang-wai	Yang-wai
315. Come	Yang-wai	Yang-wai	Yang-wai
316. What is your name?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
317. How old is this horse?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
318. How far is it from here to Kailash?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
319. How many men are there in your father's house?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
320. I have walked a long way today.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
321. The son of my uncle is married to his sister.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
322. In the house in the middle of the whole house.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
323. For the middle upon his head.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
324. I have looked his son and sister today.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
325. He is growing up like the son of his father.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
326. He is looking up like a horse under the tree.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
327. It's better to talk than to say.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
328. The price of that horse is very high.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
329. My father is in the middle of the house.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
330. Give this paper to him.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
331. Take this paper from him.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
332. Don't let him and his son walk away.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
333. Don't let him and his son walk away.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
334. Don't let him and his son walk away.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
335. Don't let him and his son walk away.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
336. Don't let him and his son walk away.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
337. Don't let him and his son walk away.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
338. Don't let him and his son walk away.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
339. Don't let him and his son walk away.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
340. Don't let him and his son walk away.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?
341. Don't let him and his son walk away.	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?	Yang-wai shi-ge-tai?

SOUTHERN CHIN SUB-GROUP.

To the south of the Chin Hills there are several tribes which are related to the Northern Chin. Two of them are relatively well known, viz., the Khyangs or Miao and the Khamis. Both will be dealt with separately below. Many southern tribes, such as Awa, Kwa, Pakiang, and Sak or Thai, are mentioned in the German reports and gazetteers, but we do not know anything about their dialects.¹ Major R. M. Halsey has drawn up the following notes regarding the most important tribes bordering on the Yaw country in the Pakelike district:—

¹ The *Wichang* Chin inhabit the villages on the bankwaters of the Myittha river. They are bounded on the north and east by Burmaph Chin, on the south by Chinleka, and on the west by Thompson of the village named Wathet, which is distant four days' journey.

² The Chinleka live in the hills from the Miao river down to the Sawehang. They are bounded on the north by Wichang and Burmaph Chin, on the east by the Burmans, on the west by the Awa, and on the south by the Khamis Chin.

³ The *Yindun* inhabit the villages of the Saka-hwang and the northern end of the Miao valley, bounded on the north by the Chinleka; otherwise the same as Chinleka.

⁴ The *Chikong* inhabit the southern end of the Sawehang, and stretch across the Awa into the valley of the Pakiang. They are bounded on the north by the Chinleka on the Miao, border, on the east by the Burmans, and on the west by the Awa.

⁵ The *Wichang* Chin are stated to be of Burmaph origin. The Chinleka claim a similar origin. The Yindun state that their origin is similar to that of the Thompson, an adventurous man who led the Yaw and Myittha valleys on Burman territory, and who claims to have come from Papa hill. The Chinleka further state, point out a rock, which they state is the body of a Miao or official who was killed in a quarrel with his brother when they were disputing from Papa, and was turned into a stone. The brother returned to Papa. The Chinleka claim Burman origin. Further than this the Chin appear to have no history. It is apparent that these Burman though some have better features.

⁶ There appears to have been no attempt at government further than an incomplete village system. Each village has a *thayp*. The title is hereditary and does not necessarily indicate a man of influence.

⁷ There is no religious factor that propitiating and exorcising evil spirits.

⁸ The system of cultivation started on by the Chinese is somewhat varied on the South Yaw frontier in details, and the crops produced vary but slightly. It is all terrace cultivation.

⁹ The houses resemble those of Burmans, except that they are stronger and better built. . . . During the cultivating season the villages are abandoned and temporary huts are built in the fields as well as made for storing grain.

¹⁰ Men, women, and even small children are never without their pipes and tobacco, and smoke constantly.

¹¹ The most remarkable custom of these people is their habit of getting drunk on every possible occasion.

¹² All women have their faces tattooed. The process is commenced when they are small children and gradually completed, the operation extending over several years.

We have very little information with regard to the dialects spoken by these tribes. There are said to be two dialects spoken by the tribes on the bankwaters of the Myittha.

The Chinleka speak three distinct dialects, the northern from the Miao to the north bank of the Chi; the central, spoken on the south bank of Chi and the Kyanthichawang; the southern, spoken by the Khamis and Sawehang Chin.

The Yindun and the Chinleka are also said to speak separate languages. The Chinleka dialect is identical with that spoken in the Thompson township.

The Chikong, who inhabit the sources of the eastern Miao, are said to be a sort of connecting link between the Burmaph and the Chinleka.

Major Scott and Hardman have printed vocabularies of Chinleka, Thompson, and the dialect spoken in Yawlewin, i.e., probably, the northern Chinleka dialect. The personal pronouns, which are so characteristic of the Kuki-Chin languages, occur in

¹ Halsey, who has hitherto been considered as a Chin dialect, turns out to be a sort of *thayp*.

occur in all these dialects. Chikchik and Tawngtha seem to be able to *Shi*. Chikchik *sh*, I. *sh*-*sh*, *we*; and Tawngtha *sh*, I. *sh*-*sh*, *we*, seem to correspond to *sh*, I. *sh*-*sh*, *we*, in *Shi*. Yawchik is also apparently a southern dialect. Here we find the prefixed negative *sa* in *sa-sha*, bad, from *a-sha*, good. But the materials at my disposal are not sufficient for entering upon these questions. The vocabularies apparently contain many misprints, and I am therefore obliged to leave the question about these dialects open.

The last numeral in these dialects, compared with those occurring in *Lal* and *Shi*, are:—

	<i>Lal</i>	Tawngtha	Yawchik	Chikchik	<i>Shi</i>
One	gi-lai	gi-lai	tsani	tsani	ani.
Two	gi-shi	gi-shi	shi	shi	shi.
Three	gi-shin	gi-shin	tsin	tsin	tsin.
Four	gi-li	gi-li	gii	gii	li.
Five	gi-ye	gi-ye	nia	nia	ye.
Six	gi-shi	gi-shi	tsak	tsak	ye.
Seven	gi-shi	gi-shi	shi	shi	shp.
Eight	gi-shi	gi-shi	tsak	tsak	sh.
Nine	gi-shi	gi-shi	tsi	tsi	tsi.
Ten	gi-shi	gi-shi	sh	sh	tsi.
Twenty	gi-shi	gi-shi	tsi-shi	tsi-shi	tsi.
Twenty	gi-shi	gi-shi	tsi-shi	tsi-shi	tsi.

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SHO OR KHYANG.

The Khyangs or Khyangs inhabit the country on both sides of the Arakan Yama. According to Major Fryer their geographical limits are comprised within the 18th and 23d degrees of North latitude. In the Chittagong Hill Tracts Captain Lewis found them chiefly on the spurs of the great hill range which separates that district from Assam. There are now about 100 Khyangs in the Bih Mong Chie's circle. The territory inhabited by the Khyangs in the north is rugged and inaccessible. In the south they dwell on the fertile banks of streams, and can procure the necessaries of life without difficulty; moreover, though still retaining their individuality, they are gradually adopting the more civilized customs and the mode of agriculture of the Arakanians. Mr. Houghton remarks:—

'The Khyangs or true Chins, as they are sometimes called to distinguish them from the Southern or wild Chins, inhabit both sides of the Arakan Yama and are found in the Shwep, Kymatya, and Sankerry districts on the west, and the Miao, Thetawgy, Pwaw, and Randa districts on the east. They are very closely related to the wild Chins, Miao, Kama, etc., for though the languages of these are mutually unintelligible, a comparison of their vocabularies shows the difference to be merely one of degree, and phonetically of no great importance. The true Chins are to be seen nearly a mile west of the present border of the Shan State, and which has been forced south by a war a step or probably no very distant epoch. This movement is the movement is still going on, though slowly, for tribes and clans seem to be very hard-pushed (judged by their definitely abandoned their ancestral hills and valleys. Thus the Khyang amongst the southernmost Chins is being absorbed into the Burman race, and thus also the new conquests of the Shan State have been made from the Yama to the westward. The same process which prevents the Chins from uniting rapidly with the Burmans in their practice of keeping pigs, which are used both as an article of diet and for offering to the gods and the "Shan". These pigs are destructive of any kind of garden or rice field, and hence to avoid disputes Chins houses must always be by themselves and not intermixed with Burman ones.'

The people call themselves *A-ah* (Houghton), *Miao* or *Miao* (Fryer), *Sho* or *Sho* (Hedgcock). They are called Chins by the Burmans, and *Khyang* or *Khyang* in the Arakanian pronunciation of this name word. According to a tradition they have come down from the sources of the river Chindwin. Others claim to be of the same lineage as the Burmans and Arakanians, descendants of Burmese refugees, or remnants of an army lost on the way westward. The number of Chins in Burma at the census of 1891 was 68,490.

While the most northerly State have not been much influenced by the civilization of the surrounding tribes, the more southerly gradually assimilate themselves to the customs and manners of their neighbours.

A translation of the Parable of the Prodigal Son and a list of words has been received from the Chittagong Hill Tracts. It is however almost impossible to form a fair idea of the dialect from these texts. I have therefore also used the grammar by Minna Fryer and Houghton, mentioned under authorities below, for the compilation of the grammatical sketch. The language described in both is practically identical. With regard to the dialect spoken in the Chittagong Hill Tracts our only information about it is the vocabulary furnished by Captain Lewis. This is, however, with two or three alterations, copied from the vocabulary prepared by Captain Fryer in Assam, and published by Hedgcock. Another vocabulary published by Captain Fryer in 1861 differs only slightly. Captain Fryer remarks that there is some difference between the

dialects spoken by the Northern and the Southern tribes. The words published by Hodgson were taken from a man belonging to the Northern tribe.

In the grammatical sketch I have throughout compared the statements given by Messrs. Fryer and Haughton with the forms occurring in the specimen and list of words received from Chitigang. It will be seen that there are many instances of disagreement, not more however than might be expected between dialects spoken in such relatively distant countries.

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Pronunciation.—The spelling is very inconsistent, both in the specimen and in the list of words received from Chitigang, and it is impossible to form an exact idea of the pronunciation. The short forms of the personal pronouns which are generally prefixed to

We have no information regarding tones in the Chillingang dialect. But it is probable that it has the same three tones which Houghton and Fryer mention. Houghton describes them as the short-tone, the heavy grave, and the rising tone; Fryer as rising tone, falling tone, and emphatic stress.

These descriptions are not sufficient to form a clear idea of the tones. Houghton further remarks that the Chiles speak habitually in a lower tone than the Burmese.

Articles.—There are no articles. The numeral *sau* or *sai*, one, is used as an indefinite article, and definiteness is expressed by means of demonstrative pronouns or relative clauses.

Prefixes.—The prefix *a* often occurs before nouns; thus, *a-pa*, father; *a-cha*, son. It is in many cases perhaps originally the pronominal prefix of the third person. We find, however, *a-pa* used in the sense of 'my father.' In *a-sa-pa*, a servant, the *a* seems to be a formative prefix. Compare Burmese *sai*, to hire. Fryer mentions another prefix *ka* or *kh*, in *ka-ah*, son; *khā*, moon. The list of words gives *khā-ai*, son; and *khā*, moon.

Gender.—Gender is only apparent in the case of animate beings. The gender of human beings is generally distinguished by the use of different words. Thus, *pa*, father; *ma*, mother; *ka*, (elder) brother; *khā*, sister; *pa-ka*, i. e., *pa-ka*, man; *ma-ka* or *ma-ka*, woman; *pa-ka-ah*, man young, son; *ma-ka-ah*, daughter. Instead of *ma-ka* Houghton gives *ma-ka*, and Fryer *ma-ka*, and the form beginning with *ma* is perhaps due to the influence of the Burmese *ma*. Another word for 'male' is *pa-chang* or *pa-chang*. It is used as a suffix. Thus, *a-cha pa-chang*, child male, son. The corresponding female suffix is *ah*; thus, *ah-ah*, i. e., *ah-ah*, daughter.

Several male suffixes are used in order to distinguish the gender of animals. A suffix of *ma* seems to signify, an ox. Houghton gives *ah-ka*, other animals *ah-ka*. Fryer says that this suffix is borrowed from the Burmese. Another male suffix is *hi* or *hi-ka*; thus, *ma-hi*, a bull goat; *ma-hi-hi-ka*, a male deer. Houghton gives *ma*, and Fryer *ma*. The latter remarks that this suffix is used for quadrupeds and reptiles. Houghton and Fryer give *ka* as the male suffix for birds, thus, *a-ka*, a cock. The list of words gives *a-hi-ka*, a cock. This word seems to contain two male suffixes, *hi*, corresponding to *ah*, and *ka*. This latter suffix corresponds to Houghton's *pa* and *pa*. Houghton and Fryer give still another male suffix *ka*, according to Fryer the suffix for the dog kind; thus, *ma-ka*, a dog. The Chillingang list of words gives *hi*, without any suffix. There seems to be only one female suffix, *ah*; thus, *ah-ah*, a cow; *ah-ah*, a she goat. Houghton and Fryer give *ah*.

Number.—According to Houghton and Fryer there are three numbers, singular, dual, and plural. Both give *ah* as the suffix of the dual, but add that the numeral 'two' is generally used instead, except in a few compounds such as *ka-ma-ka*, elder brother younger brother both, the elder and younger brothers. The suffix *ah* is sometimes added to the verb; thus, *ma-ah-ah*, were. It seems to be identical with the plural suffix *ah* in Burmish and connected dialects. The list of words always uses *ah*, two. The only instance in the parallel is *a-cha pa-chang ah*, two sons. Houghton gives the following suffixes of the plural, *ah*, *ah*, and *ah*. Fryer *hi*, *hi*, *hi*, and *ah*. In the parallel there is no instance of a plural suffix, the number always appearing from the context. The list of words contains two plural suffixes, *ah*, apparently corresponding to Fryer's *ah*, to *ah-ah*, and *hi*, corresponding to Houghton's *ah* and Lushai *ah*. Thus, *pa*, many, fathers; *ah-ah-ah*, daughter.

Case.—The *Nominative* and the *Accusative* do not take any suffix. Houghton mentions a suffix *sa* in the accusative, but he gives no instances. It seems to occur in *Am-sai, sa*; *at-pai-sai, him, etc.* The suffix of the subject of transitive verbs is *-si*. Thus, *a-pai-si* *Ap-pai*, the servant said. In the second specimen we find *sa*. Houghton gives *pa, hi, and ai* as the suffixes of the instrumental. The *Genitive* is expressed by putting the prepositional before the governing noun; thus, *pa' tse-t*, (my) father's house in. The list of words gives a genitive suffix *hi-sa*; thus, *hi-sang pa' hi-sa*, of a good man. In *ai-sap-ha, hi-sa*, the same suffix is written *hi*. Compare Fryer's *hi* and *pa*. Houghton calls this suffix an oblique suffix, and compares Barrow's *hi*. The suffix *hi* is apparently used in a similar sense; thus, *chi-mi' sap' hi-sa*, from a daughter. Compare Comparative, below. The nominative is often used as a *Vocative*; thus, *pa-si*, O father. Sometimes *o* is prefixed; thus, *o-pai*, O father. Houghton mentions *o* as a suffix; thus, *hi-sai-o*, O chief. Other relations are expressed by means of prepositions. Such are *hi, in, to; chi-sap, to, from; ai-sap and sap, with; hi-sa or hi-sai, from, etc.*

Adjectives.—Adjectives usually follow the noun they qualify, and suffixes and postpositions are then added to them and not to the qualified noun. Houghton states that adjectives, with the suffixes *hi* or *pa*, and *ai*, that is to say, as relative participles, often precede the noun they qualify. In the parable the superlative always is placed before the noun, and, according to Houghton, every adjective which is modified by an adverb is put in the same position.

The particle of Comparison is *hi-sa, from*; thus, *a-hi hi-sa hi-sang, hi-sa* *clear* than I tell, I am *clear* than his slave; *i hi-sap hi-sai-sang, hi-sa* *tall* than tall, taller. Mr. Fryer gives *hi-sa* as the particle of comparison. Words meaning 'much,' 'very,' 'great,' may be added to the adjective; thus *a-hi-sa hi-pai-hi, hi-sa* *clear* I good-very, I am better than he. Fryer gives *sa-sa, great*; thus *sa-sa ap-sai, great* good, better. He and Houghton state that *hi-sa* may be added to denote the highest degree. Thus, *a-hi-sai-hi-sa, the best. No-let, younger, seems to mean 'young-est.'* Compare No. 133 in the list of words.

Numerals.—The numerals are given in the list of words. The form for 'one' is given as *ai* in the Chittagong list, and as *ai-sai* in the specimen. Compare Fryer's *pa-sai-hi, one*, and Chittagong *tu-mat, one*. In No. 101 and following we find another form *ap-sai*, which corresponds to the forms *hi* and *hi-sai* given by Houghton and Fryer. Buchanan gives *sa-sa*. These forms of the first numeral are apparently connected with the forms in the Mta-Kham group of languages. Compare Mta. *sa-sai, I am* *ai-sai, one*. The form *ai* for 'one' which occurs in No. 117 is perhaps a mishearing for *sa* or *ai-sai*. In Buchanan's list, however, we find *pa-sai-sa, two*. The numerals *ai-sai, six, and ai-sai, eight*, correspond to the Barrow's forms *hi-sai-sai* and *ai-sai, or ai-sai*, as against the other Chin languages. *Hi-sai, twenty*, in the Chittagong list is identical with the forms in some Central Chin dialects. Lewis gives *hi-sai*, and Houghton's *pa* and Fryer's *pa* are clearly identical. The numerals are adjectives and follow the noun they qualify.

There are several generic prefixes. The Chittagong list occasionally uses the prefix *pa* before numerals applying to human beings; thus, *pa-pai-hi, two fathers*. Fryer has *pa-sa*, which before *i* and *sa* becomes *pa-sa*; thus, *pa-sai-sai, one*. Houghton gives *pa-sa, or, before* the two first numerals, *pa*. In the specimen we find *ai-sai hi-sai-sai, great* young one, where *hi-sa* is a generic prefix. Houghton gives *ai-sai* for animals and birds; *ai-sai* for fishes, arrows, etc.; *hi-sai* for reptiles; *sa-sa* for long things; and *hi-sai* for things. Fryer has *sa-sa* for quadrupeds; *hi-sai* for fish; and *pa-sa* for reptiles.

Verbs.—Abbreviated forms of the personal pronouns are prefixed to the verbs in order to indicate the person and number of the subject. These prefixes are as follows: *he, I; we, thou; a, he, she, it, they; we, we two, you two; we, we, you.* The vowels of these prefixes are sometimes long and sometimes short in the parallel, and their quality also varies, apparently after the quality of the following vowel. The dual and plural forms *we* and *we* are taken from Houghton and Fryer. The former remarks that the prefixes cannot be dropped in the first and second persons, while *a* can be prefixed at pleasure to the third person, and also to the imperative. The practice in the parallel and in the Chingking list is very inconsistent. We find *hi, he, he, he, I; ai, ai, and ahi, thou; hi-ai, we; we, you.* Very often the prefixes are dropped.

The root *ai*, without any suffix, is freely used to denote present and past times; thus, *ai-ai ai*, then drifted; *ai-ai ai-ai a-pi-i* hope, the youngest son his father-to call; *hi he ai*, I am striking; *pi ai-ai he-ai*, (my) uncle's daughter I have taken, etc. This form is also used as a kind of relative participle; thus, *ai-ai ai-ai he ai* *i-ai-ai-ai*, he was far at he was time-ai, when he was still far off. For *hi* the speaker gives *hi-ai* and *hi-ai*, and Houghton gives *hi-ai*. Some suffixes are apparently added without affecting the meaning. In the parallel we find a few instances of the suffix *ai* or *hi* used in this way. Thus, *ai-ai-ai-ai*, joined; *pi-ai*, called. In the Chingking list we find *hi he ai-ai-ai*, I go. In *hi he he he ai*, I am, we have perhaps the same suffix. *hi* in *hi-ai* may, however, represent *i*; see Compound verbs, below. A verb *hi*, to be proper, to be, seems to occur in the parallel. Compare *hi-ai*, to be suitable, to be the matter with, to become, to be, in Houghton's vocabulary. In *ai-ai*, there is, *i* seems to be used in the same way as *ai*. Houghton gives *a*, and Fryer *a* as the suffix of the present tense, and *ai* is perhaps an attempt to denote the second *i*. Houghton remarks that *i* is substituted for *a* when the final vowel of the verb is *i*; thus, *hi he he-ai*, I come. According to the same authority the more northerly Chinese use *hi* instead of *a*. Compare *hi-ai*. Another suffix which seems no more to have a distinct meaning is *ai*, also written *ai* and *ai*. Thus, *ai-ai ai-ai*, he strikes; *ai ai-ai-ai*, he goes; *hi he ai-ai-ai*, I went. In *hi he ai-ai-ai*, I strike, *ai* and *ai* are both added.

A *Present definite* is, according to Houghton, formed by combining the participle ending in *ai* with the verb *hi*, to be; thus, *ai-ai ai-ai he he-ai*, what doing you are? The Chingking list uses the root *a* as a present definite; thus, *ai-ai ai-ai he he-ai*, what doing you are?

An *Imperfect* seems to occur in *hi he ai-ai-ai*, I was striking. Houghton and Fryer have no corresponding form.

Past tense.—Houghton gives *ai-ai* and Fryer *ai-ai* as the suffix of the past. The former claims that the Northern Chinese use *ai-ai* instead of *ai-ai*. There is apparently no corresponding form in the parallel. *hi-ai-ai* *ai-ai-ai* *ai-ai-ai*, his father found one then, parent, may perhaps contain this suffix in the form *ai-ai*, but it is more probable that *ai-ai* is the personal pronoun of the second person, the order of words being apparently false throughout the specimen. In *ai-ai ai-ai ai-ai* *ai-ai*, then, *ai-ai*, *ai-ai*, or *ai-ai* *ai-ai* means 'formerly.' Compare *ai-ai-ai-ai* in Houghton's vocabulary. *hi* is, however, probably a miswriting for *ai* or *ai*, the personal prefix of the second person.

The suffix of the *Future* is *ai*. Houghton gives *ai* and Fryer *ai*. The *hi* in *ai* is the 'spiritive form.' See Transmutation, above. Thus, *hi ai-ai-ai*, I will go; *hi*

Agree-ai, I will say. *Shi* may be added; thus, *shí* *shí* *shí-pái*, or *shí-pái-shí*, I should beat. The latter form seems to be properly used as an infinitive of purpose. In *shí* *shí* *shí-met-ai*, I may be, we have the same suffix. With regard to *í* see Compound verbs, below. The future suffix *ai* is different from the ordinary affirmative suffix *ai*, *i* or *á*, mentioned above.

The suffix of the Imperative is, according to Fryer, *e*. Houghton gives *e* and *ee*, *shé*, *shéung-e*, and *shéung-shé* in the singular, *shé-ai* and *shé-ai* in the plural. He also mentions the imperatives *shé-shé-í* and *shé-í*, he then. The suffix *e* is also found in the vocabularies of Hodgson and Levin. In the Chingung list it occurs in *shé*, *i.e.*, *shé-m-e*, *shé*, and probably also in *shé-ai*, *walk*, and *shé-ai*, *i.e.*, *shé-ai*, *be*. A form corresponding to Houghton's *shéung-e* seems to occur in the corrupt passage *shéung-shé* *shé* *shé* *shé* *shé* *shé*, *let us eat and be merry*. I understood this passage as follows: *shéung-e* *shéung-e* *shéung-e* *shéung-e* *shéung-e* *shéung-e*, *come to be merry and to eat*. The imperative is usually formed without any suffix in the list; thus, *shé*, *go*; *shé*, *strive*; *gá*, *give*. Sometimes a *o* or *i* is prefixed; thus, *o-shé*, *eat*; *o-shé*, *bring*. I have not been able to analyse the passage *shé* *shé* *shé* *shé* *shé* *shé*, *you are wrong make*. *Shé-ai* is the imperative of a verb which occurs in many connected forms of speech, and means 'to do.' *Shéung* may correspond to Burmese *a-phung*, *compulsion*.

The suffixes of the negative imperative are *ee* or *ai* (Houghton) or *í* (Fryer). There are no instances in the parallel.

Infinitive.—Houghton states that verbal nouns are formed by means of the prefix *a*; thus, *a-í*, the coming. By suffixing the postposition *ai* an infinitive of purpose is effected, e.g., *ai-ai-shé-ai*, in order to seize him. The same idea may also be expressed by adding the suffix *eng*; thus, *ai-ai-shé-eng*, in order to seize him. Fryer says that the former is used as an infinitive. The suffix *ai*, without any prefix, seems to occur in the phrase *in ai shéng-shé-ai* *shé* *shé* *shé* *shé*, *he him seize to hand want*; perhaps also in *shéng-shé shé shé*, *he was to want*, if *shéng-shé* can be explained as *ai-shé* *shé*, *to not was not*; compare however *shéng-shé*, *foot*, in Mr. Houghton's dictionary. The suffix *eng* seems to occur in *ai shé-eng-ai*, *to be merry*. The form ending in *ai* or *ai-shé*, probably identical with the future, is used in several places. Thus, *shé-shé* *shé* *shé* *shé* *shé*, *the stomach to fill be wished*; *shé* *shé* *shé* *shé* *shé* *shé*, *they are to be to eat*; *shé-ai* *shé* *shé* *shé* *shé*, *our fasting good is, it is good that we should fast*. In the list of words we find another infinitive ending in *ee*; thus, *shé-shé*, *to be*.

Participles.—Fryer mentions the relative participle ending in *ga*, for which Houghton gives the suffixes *gi* or *li* and *ai*. The latter further mentions a present participle ending in *ee*, an adverbial participle ending in *ee* and having the meaning of *accidental*, and a conjunctive participle ending in *ee*, *ai-gi*, or *ai-gi-gi-gi*. Before this *ee* suffix *ga* is inserted, or *li* is prefixed to *ee* if the participle refers to the first person, and *ai* if it refers to the second or third person. A conjunctive participle ending in *ee*, after, also occurs in the table given by Fryer and repeated below.

In the parallel and the Chingung list we find the following forms. A suffix *eng* or *eng* seems to form Adverbial participles; thus, *shéung-eng*, *joining*. Compare the postposition *eng*, with. In *shé* *shé* *shé* *shé* *shé* *shé*, *me to being all thing is*, a similar suffix *ee* seems to form a Relative participle. Conjunctive participles are formed by adding a suffix *ee* or *ai*; thus, *shé-ai*, *having*; *shé-ai*, *giving*. Often *ai-shé* or *shé* is added; thus, *ai-shé* *shé*, *eating*; *shé-ai* *shé*, *i.e.*, probably *shéung-ai* *shé*, *222*

arising. Another suffix of the conjunctive participle ends in *-tsai* or *-tsai*, and seems to correspond to Mr. Houghton's participle in *go-on*. Thus, *shing-ko-tsai-fak*, having eaten; *shao-wei-ko-tsai*, having run. The form *mai-tsai-shai*, having struck, seems also to be a conjunctive participle. *Chai-tsai*, going, apparently corresponds to the participle ending in *tsai* mentioned by Mr. Houghton. In *tsai-pai-kong-fai-pak*, he dividing gave, there is probably no participle, but *tsai-fai-pak* is a compound verb. I am also uncertain about *chou-cho*, gone, in No. 318. The same suffix seems to occur in *tsai-tsai-shai*, arise by rain, and in *tsai-shai-shai-pai*, which perhaps should be corrected to *tsai-shai-shai-shai-pai*, he having come to remain said, but I am unable to analyse the single words.

A form of agency seems to be formed by means of the suffix *-tsai*; thus, *tsai-tsai-shai*, a collimator; *mai-tsai-shai*, goat-tender, shepherd.

There is no *Passive* voice. Instead of 'I am struck' we find 'he strikes me', or 'I suffer a striking.' Houghton gives *tsai* and *Feyer* *tsai* as the verb used to form compounds with the meaning of a passive. The Chikangung list gives *tsai* and *tsai* *tsai*, I am struck; *tsai* *tsai* and *tsai* *tsai*, I was struck; *tsai* and *tsai* *tsai*, I shall be struck. These forms perhaps contain a verb *tsai* corresponding to Mr. Houghton's *tsai*; thus, *tsai* and *tsai* *tsai* *tsai*, I beating-suffer-shall. In the parable we find *tsai* *tsai* *tsai* *tsai* *tsai*, he was lost, now he is found again, etc. I found him again.

Compound verbs are freely formed in order to modify the meaning; thus, *tsai* *tsai*, perhaps corresponding to *tsai*, say, and *tsai*, give, in the vocabulary of Houghton and *Feyer*; *tsai* *tsai* *tsai*, divided and gave; compare *tsai*, divide, in Houghton's vocabulary. *Feyer* remarks that the letter *tsai* frequently precedes verbal roots. To this corresponds a prefix beginning with *tsai* in the parable; thus, *tsai* *tsai*, said; *tsai* *tsai*, wanted all; *tsai* *tsai*, joined. Another prefix *tsai* seems to occur in *tsai* *tsai* *tsai*, etc. I did. Houghton and *Feyer* mention several verbs which are added in order to form compounds with a modified meaning; thus, *tsai*, to return; *tsai* or *tsai*, to dare; *tsai* or *tsai*, to be able; *tsai*, to get to want; *tsai*, to cause; *tsai*, to wish, etc. In the parable we find *tsai*, again; *tsai*, to be short; *tsai* or *tsai*, apparently only emphasizing, etc. according to Mr. Houghton, conveying the sense of the middle voice; *tsai*, all; and *tsai*, much. Thus, *tsai* *tsai*, come back; *tsai* *tsai*, I am dying; *tsai* *tsai* *tsai*, I may be; *tsai* *tsai*, exhibiting, compare Houghton's *tsai* *tsai*; *tsai* *tsai*, wanted all; *tsai* *tsai*, almost much, was angry, etc.

Negative.—Houghton and *Feyer* both state that a final initial consonant is softened in the negative verb, not, however, among the Northern Chins. Houghton mentions several negative particles, most of them containing the syllable *tsai*, etc. the ordinary suffix *tsai* with a prefixed. He also states that in the negative verb no distinction is made, as a rule, between the present, past and future tenses. According to *Feyer* the negative particle is *tsai*, *tsai*, or *tsai*, and may be prefixed to the verb, or to the suffix, or to both. In the parable the negative particle is *tsai*; thus, *tsai* *tsai* *tsai*, to not give not; *tsai* *tsai*, it is not proper; compare *tsai* *tsai*, bad, in the list. In *tsai* *tsai*, *tsai* *tsai*, not, *tsai* seems to be prefixed to *tsai*, if *tsai* is not simply a miswriting for *tsai*. The negative *tsai* perhaps corresponds to the suffix *tsai* which, according to Houghton, is prefixed to *tsai* in order to form negative participles. Thus *tsai* *tsai* *tsai*, the man who does not come. According to the same authority negative participles are also formed by prefixing *tsai* and suffixing *tsai* or *tsai*, *tsai* or *tsai*. In the parable *tsai* *tsai* *tsai* seems to be a negative participle; thus,

lai *ai*-*tsai* *ai*-*tsai* *ai*-*tsai*, he knows-into not-entering. Another negative (*ai* seems to occur in *ai*-*tsai* *ai*-*tsai* *ai*-*tsai* *ai*-*tsai* *ai*-*tsai*, you are just-going and gave not).

The *Interrogative particle* is *ai* or *ai*-*tsai*, according to Houghton, also *ai*. There is no instance in the parallel. Another particle *tsai* seems to occur in No. 311. See *Interrogative pronouns*, above.

The *Order of words* is extremely inconsistent in the parallel. The regular order, however, seems to be *subject, direct object, indirect object, verb*.

Differences of dialect.

The preceding sketch shows that there are at least two dialects of Shu,—a northern spoken in the Chingung Hill Tracts, and a southern spoken in Sandoway and the neighbouring districts. Some of the principal points where the two dialects differ will be mentioned in what follows. For convenience's sake I have used the following abbreviations:—

Ch.=forms occurring in the specimen and list received from Chingung.

F.=Major Fryer's grammar.

H.=Mr. Houghton's grammar.

Ho.=Captain Playre's list, published by Hodgson, 1844.

Ph.=Captain Playre's old list, published 1841.

I have drawn attention to the fact that we often find *r* in Ch., corresponding to *l* in F. and H. We find the same uncertainty in the old lists; thus, *tsai*, moon in Ph., but *tsai* in Ho. Captain Playre remarks that *l* often is pronounced almost as *g*, and in his old list he gives *kying*, moon, corresponding to Ho. *tsai*. He thinks that the word *kying* or *kying*, the name of the people, may be a corruption of the word for 'moon.' All these facts show that the pronunciation cannot be distinct.

In many instances we find final *ai* and *a* interchanged; thus, Ch. *ai*-*tsai*, way; Ho. *tsai*; H. *ai*-*tsai*; Ph. *tsai*; F. *ai*-*tsai*, big; H. *tsai*; Ch. and Ho. *tsai*, house; F. *tsai*; H. *tsai*; Ch. *tsai*, Ho. *tsai*, there; H. *tsai*, etc.

Sometimes both forms occur in the same dialect; thus, Ch. *tsai* and *tsai*, to be satisfied, to become; F. *tsai* and *tsai*, to meet with, etc. In Ch. *tsai*-*tsai*, a female, as against H. *tsai*-*tsai*, the two sounds are initial. It will be seen that *a* prevails in H., and I have not found any instance of a final *a* in this dialect. In the northernmost dialect, on the other hand, final *a* is most frequent. It seems probable that *a* is in most cases the original sound, and that it has been changed to *i* under the influence of Burmes, where final *a* becomes *i* or *ay*.

The numeral 'ten' is given as *tsai* or *tsai* in F. and H. *tsai* and *tsai* are thus interchangeable, and the form *tsai* or *tsai*, ten, in Ch. can thus be identified with H. *tsai*, and F. *tsai*. Considering the inconsistent spelling in Ch. there is no difficulty in assuming that *tsai* is written for *tsai*. Ho. gives *tsai*, while Lewis has *tsai*, corresponding to the form occurring in the parallel. Compare also Buchanan *tsai*-*tsai*, five; F. and H. *tsai*.

Sometimes *l* and *a* are interchanged, thus in the suffix of the agent, Ch. *tsai*, F. *tsai*, H. *tsai*; compare *tsai* *tsai*, Sandoway *tsai*, *tsai*. The *l* in Ch. is probably false and due to the inability of the interpreter to distinguish the two sounds.

Other discrepancies are due to the use of prefixes; thus, Ch. and Ho. (84, iron; F. and H. add: Ch. 10-11, head; Ho. 78; F. *mo-lo*; H. *o-ta*, etc.

In the declension of nouns the least important difference is to be found in the formation of the plural. This point is, however, of small importance, there being no real suffixes of the plural. And the number of words which convey a plural sense is, of course, so great that a comparison is here impossible.

With regard to adjectives we have found the same particles of comparison in Ch. and H., while F. seems to differ.

The personal pronouns are, broadly speaking, the same in Ch., F., and H. The greatest difference is to be found in the third person, but is there also insignificant. The interrogative pronouns, on the other hand, are quite different in Ch. from the forms in F. and H. Ch. is, however, very confused, and the form *u--you*, who, in Ch., and *u--en* in Ho. might perhaps be the same as *u--ei*, i.e., probably *u+* the demonstrative pronoun *ei*, in F. and H.

The difference in the conjugation of verbs is greater. Ch. uses the root alone to denote present and past tense, while H. adds the suffix *si*, and F. *u* in the present, and form the past tense by means of a suffix *ni*, with the same addition *si* or *u*. With this addition we may compare *o* in Tibetan, *si* in Khamti, Shini, etc. The future, on the other hand, is identical in Ch., F., and H., and this fact is of special importance. The other discrepancies in the conjugation of verbs are of relatively small importance. In the formation of the negative F. and H. use that a hard initial is softened. This principle does not occur in other languages of the Kuki-Chin group. The prefixed negative in F. agrees with the Burman negative, while the negative in the Kuki-Chin group is *u--fied*. Compare Introduction, p. 18.

Such are the chief differences between the northern and the southern dialects. The dialect spoken in the Mishu district is again different from that of the Sandaway district. And there are also many other dialects, but Mr. Houghton states that the differences are philologically unimportant.

I have printed the Fanciful of the Froligal Son as I have received it. I have in a few places subjoined, within parentheses, corrected forms. As a second specimen I have reprinted a short fable according to the text given by Major Fryer, and have added an interlinear translation. In the list of words I have made no corrections, but I have added the corresponding forms from Hens. Fryer and Houghton, and these make it possible in many cases to see what is the meaning of the corrupt forms in the Chikyang list. I have retained the sign *u* to denote the sound of *u* in 'supra' in the words taken from Major Fryer.

[No. 32.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

SHO OR KHYANG.

(Dumari, Chintheung Hka Thakot.)

SPECIMEN I.

Khyang	with-4	a-chen	pa-khang-pai	ma-hi.	Ma-ohi-ha-je	no-tek	chik
<i>Man</i>	<i>one-to</i>	<i>child</i>	<i>male-two</i>	<i>serv.</i>	<i>Then-two-of</i>	<i>younger</i>	<i>son</i>
4-po-4	hapok,	'Pia	khi-to	he	kon	hiy-i	pek.
<i>father-to</i>	<i>said,</i>	<i>'Father</i>	<i>my-of</i>	<i>my</i>	<i>above</i>	<i>one-to</i>	<i>give.'</i>
won	stap-ni-th	chikhang	ka-ni-hi-pok.	Kan-khang-ah	no-tek	a-chin	
<i>property</i>	<i>them-two-to</i>	<i>he</i>	<i>divided-gave.</i>	<i>Then-short-to</i>	<i>younger</i>	<i>son</i>	
paungyi	si-ngha-hi-ni	i-thon-hi-wi	po-th	chat.	Oh-ih	si-khang-ang	
<i>gathered-all</i>	<i>and(?)</i>	<i>way-for-in</i>	<i>manlygals</i>	<i>said.</i>	<i>There</i>	<i>is</i>	
ni-hon-jek.	Chikhang	ma-hi	won	ni-khakhi	ni-ni-th	a-chen.	
<i>waited-oh.</i>	<i>He</i>	<i>after-gave(?)</i>	<i>gave</i>	<i>that-children</i>	<i>famine</i>	<i>arose.</i>	
Chikhang	thi	chi-mach.	Oh-khang-pa	khyang	with-4	si-pu-th	
<i>Man</i>	<i>of</i>	<i>food-one-not(?)</i>	<i>He</i>	<i>man</i>	<i>one-with</i>	<i>that-country-to</i>	
no-khon-ni.	Oh	si-ngha-thai	sook	hi-to-ah	ni-thok.	Oh-ih	sook-th
<i>joined.</i>	<i>He</i>	<i>him</i>	<i>going</i>	<i>land-to</i>	<i>said.</i>	<i>He</i>	<i>give-ly</i>
ni-na-ho-ho	ka-bon-hi-pai	thip-khi-ni.	U-th-hi	hi-th	ni-pang-ah.	hi-th	
<i>saying</i>	<i>belly-to, ill</i>	<i>intended.</i>	<i>Anyone</i>	<i>him-to</i>	<i>food-gave-not.</i>	<i>He</i>	
tho-ho-pa-wet.	'Kii-ye	hi	hi-gai-chang	(i.e. hi-gai-chang)	pi-ho		
<i>said-to him-of(?)</i>	<i>'My-father's</i>	<i>many</i>	<i>opposite-to</i>	<i>how-much</i>			
hang	one-i;	khi-chi	ma-hi	ka-fa-tha.	Khi	thang-i-je, though	hi-ho
<i>tried</i>	<i>is;</i>	<i>I</i>	<i>keeper-with</i>	<i>helping-on.</i>	<i>I</i>	<i>arise-leave</i>	
4-po-chang-th	hi-ohi-ni	chik	ka-hapok-ni.	'O-pia,	hi	ni-thi-sing-i	no-hi
<i>my-father-to</i>	<i>I-go-with</i>	<i>him-to</i>	<i>I-say-with,</i>	<i>'O-father,</i>	<i>I</i>	<i>God-to</i>	<i>is</i>
ka-pu-tha,	hi	si-gang	chang(i.e. chang);	si-gang-cha	i-thon-ni-cha	hi-yi;	
<i>committed,</i>	<i>I</i>	<i>this</i>	<i>is;</i>	<i>they-on</i>	<i>to-be</i>	<i>is-not;</i>	
si-gang	hi-ni	si-gang	i-tha-hi."	hi	thang-hi-to-je-h	4-po	si-gang(i.e. si-gang)
<i>then</i>	<i>me</i>	<i>arround(?)</i>	<i>said."</i>	<i>He</i>	<i>arise-leave</i>	<i>his-father</i>	<i>to</i>
hi.	hi	i-thon-hi-wi	i-ni-khon,	hi	4-po-h	i-won.	4-po-hi
<i>said.</i>	<i>He</i>	<i>way-for-of</i>	<i>he-one-time-of</i>	<i>his</i>	<i>father</i>	<i>he-one.</i>	<i>His-father</i>
chhang-ho-th,	hi-cho	si-thang	hi-wi	hi-ni-hi-je	i-thon.	4-cho-hi	
<i>running,</i>	<i>his-one's</i>	<i>said-on</i>	<i>fell,</i>	<i>and</i>	<i>he-lived.</i>	<i>His-on</i>	
4-po-4	hapok,	'O-pia,	hi	ni-thi	si-g-i	no-hi	ka-po-buth,
<i>my-father-to</i>	<i>said,</i>	<i>'O-father,</i>	<i>I</i>	<i>know</i>	<i>to</i>	<i>is</i>	<i>I-committed</i>

ning ning, hai tsiap-cho a-thun-ai-cho ho-yi.' Ho-yi agut ah (i.e. a-apt-4)
 then is, I stay-on bed is-not. Ho-father wants-to
 ho-pok, 'Ta pot i-tan, ai-tsh ai-ek, hai kuth-ung kot-chip
 said, 'Clock good bring, him-on pot, his hand-on ring
 with them, hai i-khang tsap then, cho-ung-hai shai-onko hai-tai-je
 one pot, his foot-on also pot, come to-make-marry and
 lipso (i.e. ho-pyi-ong); a-kung-on hai chun i-tu-punglung i-kung-yi,
 to-fant; for my son he-died-when-after he-came-alive-again.
 hai kruk-punglung ko-tan-ai' hai yi-ai
 he last-after I-found-again. They fainted.

Hi-shi hai chin shang-sha ho-yi a-mai. hai in-kot shwi-thai
 You his son the-older field-in he-came. He house-over drive-right
 kin-yi ni-thun ni-chang i-kot. hai-ta agut (i.e. agut) miah piah shai-je
 when dancing music he-heard. He arrived one called and
 a-hi, 'K-shoipon?' agut (i.e. a-apt-4) ho-pok, 'Ning ai-kek-cho
 he-said, 'What-is-the-matter?' The-arrived said, 'My younger-brother
 the-wi, shang-ye-li pot-pok, a-kung-on hai khot-cho hai ko-tan-ai.
 came-back, thy-father found-again, for he suffering him put-again.'

A-ta mih-pok-shi. hai in-kot shang-i-ki, a-kung-on hai
 The-older-brother almost-heady. He came-into entering-out, therefore his
 i-ye praga i-hi, shai-je a-pai. hai-ta a-pu-th ho-pok, hai ni-ye
 father outside he-came, and he-entrusted. He his-father-to said, 'I then
 ku kum hai agut (i.e. a-apt) ning, nang kha hangui hai, nang
 many years I servant thy, thy order disobey-not I, then
 hi-ai ni-cho ho-mith i-pok-sha ki-khin-to-shang hui kishu. Ning
 we great-grand one parent-not my/friend-with marry to-fant. Thy
 chun mutho kruk miah-ong kha-i-ong wai-thang ai-kung-on pot
 one woman he-d-conducted one-with celebrating all-day him-for fast
 miah-i ai-pok-shang.' Ho-yi a-choa ho-pok, 'O-choa, nang hai-ai kung
 one then-parent. His-father he-came-to said, 'O-on, then we with
 the-mai. Ku-ah in-tan, kha-ai shang-je. Kai-ai yi-wai-cho shanai
 then-arr. He-to bring all-day this. We-two to-fant good-in,
 kung-on nang ai-kek-cho i-tu-punglung i-kung-yi, hai
 for thy younger-brother he-died-after he-is-alive-again, he
 kruk-punglung ko-tan-ai.
 last-when-after I-found-again.'

[No. 37.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

SHO OR KILIANG.

SPECIMEN II.

(DIBRUAT, SANDWAL, ASSAM.)

FABLE OF THE TWO WILD DOGS AND THE TIGER.

(Major G. B. Freyer, 1875.)

Note.—The word *y* denotes the word of a *he* 'sage', the words across indicate the thing done, the green across the falling tone.

YUKH	pən-ŋi	sən-ŋi	pən-ŋi	ŋə-ŋi-hi.	KH	əŋi	pən-ŋi
Formerly	forest-dog	two	forest-dog	lived.	Time	after	forest-dog
hən	sən-hi	pən-ŋi-ŋi	sən-ŋi	ə-ŋi-ŋi-ŋi.	Nə-wi	ŋə	
male	one	forest-dog female	two	were-born.	They-quarrelled	they	
hən-ŋi-ŋi-ŋi		pən-ŋi-ŋi	sən-ŋi	pən-ŋi-ŋi-ŋi-hi	ŋiŋi ŋi-ŋi hi.		
fathered-having		forest-dog female	two	one one	divided.		
Pən-ŋi-hi.	sən-ŋi	ŋi-ŋi-ŋi.	ə-ŋi-ŋi.	'Kis	həŋi	ŋə	hən-ŋi.
Forest-dog male	one	remaining,	the mother,	'I	suffering	I	found,
hən	dən	hən-ŋi-ŋi	ə-ŋi-ŋi-ŋi.	ŋi-ŋi-ŋi.	'Kis	hən-ŋi	ŋə
I	only	I	get-shall	it-proper-is.	The father,	'I	say-will-of
hən-ŋi.	hən	dən	hən-ŋi-ŋi-ŋi	ə-ŋi-ŋi-ŋi.	ŋə-wi	ŋə	
master-am,	I	only	I get-shall	it-proper-is.	They-quarrelled	they	
hən-ŋi-ŋi	ŋiŋi-ŋi	hən-ŋi-ŋi	hən-ŋi-ŋi	hən-ŋi-ŋi	ŋiŋi-ŋi-ŋi	ŋiŋi-ŋi-ŋi	
fathered-having	tiger	abode-to	they-went.	Arrived-having	the tiger,		
'Kis	hən-ŋi-ŋi	ə-ŋi-ŋi-ŋi.	hən	ŋə-wi	sən-ŋi,	ə-ŋi-ŋi	pən-ŋi.
'My	abode-to	you-came,	thou	young-one	two,	mother-to	one,
ə-ŋi-ŋi	pən-ŋi	pən-ŋi-ŋi	pən-ŋi-ŋi	pən-ŋi-ŋi	hən	sən-ŋi	hən-ŋi
father-to	one	to-ŋi-ŋi-ŋi-ŋi	having	forest-dog male	young	one	remaining
ə-ŋi-ŋi-ŋi	hən-ŋi	ə-ŋi-ŋi-ŋi.	hən-ŋi-ŋi	ə-ŋi-ŋi	ə-ŋi-ŋi	hən	ŋi
middle-in	arrived	he-ŋi-ŋi-ŋi.	The mother	the father	their child's	corpus	
hən-ŋi-ŋi	hən-ŋi-ŋi.	'ŋiŋi-ŋi-ŋi	hən	hən-ŋi-ŋi	ə-ŋi-ŋi-ŋi	hən-ŋi-ŋi-ŋi.	
arrived-having	cried,	'Tiger	O,	thou	thou-out-shouldst	not-proper-is.	
Nə-wi	hən	hən	hən-ŋi-ŋi-ŋi	hən-ŋi	hən-ŋi-ŋi.		
Thou-will's	corpus	tiger	before	thou	returned.		

FREE TRANSLATION OF THE FOREGOING.

In the olden time, two wild dogs lived in a forest, and after a while had three young ones, a male and two females. Subsequently they quarrelled, and on dividing (their

property) each took one of the females. The male which remained the mother claimed saying, 'He is my share, I have borne him about with me, with great suffering, therefore I ought to have him.' The father said, 'I being the husband and lord over my wife, ought to have him.' Thus disputing they went to the abode of a tiger (to have their case decided). On arriving there, the tiger said, 'So you are come to me, are you?' and having given one of the young ones to the father, and one to the mother, he cut the remaining male down the middle, and gave half to each of them. The parents looking on the dead body of their young one, lamented bitterly and said, 'My good tiger, you ought not to have divided in this way.' Then they threw down the dead body of their young one before the tiger, and went away.

KHAMI.

The Khamis are settled on the Kaladyne River in Arakan, and on the upper part of the Sangu River, in the Dagoning Chief's state of the Chittagong Hill Tracts. The Arakanese Khamis state that they were formerly settled in the hills now occupied by the Chins. According to Major Hughton they lived in the hills about the middle of the nineteenth century. Sir Arthur Phayre found them in the hills bordering the Kaladyne River, and stated (in 1854) that they had not been settled there more than five or six generations. They had gradually expelled the Mro, and were themselves driven westward and southward.

Their number in Burma, at the Census of 1891, was 14,150. About 500 Khamis have been returned from the Chittagong Hill Tracts, but Captain Lewin states that 'their numbers fluctuate, as year by year some families either go to, or return from, their relatives living on the Kachin in Arakan. The journey is always made by a well-known pass across the hills, leading from the Sanguo River over Mothe Tang. The distance is a short two days' journey.'

According to Sir Arthur Phayre there are two divisions of the tribe, the *Kami* and the *Kumi*, which are called *Awa Kumi* and *Aphyi Kumi* by the Arakanese. *Awa* means 'mouth of a river,' and *aphyi*, 'the source.' Mr. Hughton was, however, not able to hear of any such people as the *Kami* in Arakan. In the texts now received from Chittagong we find the word written *Alawai* and *Alai-wai*. The correct form seems to be *Alai-wai*, and this word is also used in the general sense of 'man,' 'human being,' the closest idea of a man in general being unfamiliar to this and other connected tribes in the same manner as the closest ideas of 'hard,' 'fast,' etc. The Burmese and Arakanese usually call this people *shay-wai*, dog's tail, a nickname which Captain Lewis thinks is due to the fact that the Khamis wear 'a very scanty breech cloth, which is so adjusted, that a long end hangs down behind them in the manner of a tail.' Mr. Hughton suggests that the form *Kumi* is a corruption of *Alai-wai*.

The Rev. J. Stimson states that the tribe, which he calls *Kumi*, does not extend farther south than about twenty miles north of Akyah. In stature this people are generally below the average of the inhabitants of the country. In features, they resemble the Burmese, but they are mostly of a lighter complexion. They wear but little clothing. According to Major Hughton they are divided into 22 clans, and they live in numerous small villages. They are said to be an industrious race. The following account is abstracted from Sir W. Hunter's Statistical Account of Bengal:—

Owing to their proximity to the independent and predatory tribes, the Khamis are more warlike than the majority of the hill people within our boundary. Their villages are generally situated on the top of a lofty hill, and are regularly surrounded and fortified. The village is frequently but one room, and thus is defended by a winding passage tortuously attended. The floor level is of solid stones, smoothed from top to bottom with shaven bamboo spars. Outside the village are lofty bastions, sometimes placed at corners, where a watch is kept day and night; the steep slopes of the hill are rendered difficult of ascent by chains of pine of bamboo, while the valleys below are covered with villages. In one village Captain Lewis noticed a most extraordinary stronghold in a tree. It was a small house built of short-poled logs of timber, and elevated about a hundred feet from the ground, in the branches of an enormous tree that grew in the village. The fort was capable of holding about twenty persons. It was bespelled all round, and in the tree, and was reached by a ladder which could be drawn up when necessary. The Khami houses are all built of bamboo, with a shank of pole-shaped beams fixed in the joints, and are elevated eight or ten feet from the ground. . . .

'The religion of the Khamis is the same as that of the other Toungtha ("sons of the hills") tribes, and they also sacrifice to the spirits of the hills and rivers.'

An account of the laws prevailing among the Khams has been published by Major Hughes.

There is no written literature. The dialect spoken in the Akyah district, Arakan, has been reduced to writing by the Rev. L. Wilson, of the American Baptist Mission, who printed a reader and a spelling book about the year 1830. But the books remained unused on the mission was withdrawn from the Khami territory.

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A translation of the Parable of the Prodigal Son, and a list of standard words and phrases have been received from the Chittagong Hill Tracts. Both are very corrupt, and the remarks on Khami grammar, which are based on these texts, are given with the utmost reserve.

Pronunciation.—The spelling is very inconsistent, and very little can be said regarding the sounds of the language. A spelling like *mo* for *Ma*, which occurs twice, shows that no reasonable system of transliteration can be expected. It would be of no use to mention all the irregularities in the spelling, and I shall only draw attention to such

points as seems to give a clue to the actual pronunciation. *di* is sometimes interchangeable with *e*; thus, *di-ye*, and *di-ye*, fully; *di-cho* and *di-cho*, sister; *a* and *e*, to, in. It is probable that *a* is, in such cases, written for *i*. Before *a* and *o*, *a* and *i* are interchangeable with *e* or *i*. Thus, *si-ye* and *si-ye*, there; *si-ai-di* and *si-ai-di*, young; *si-ai-pai* and *si-ai-pai*, woman; *si-ai-cho* and *si-ai-cho*, to stand, etc. In *si-ai-pai* the *e* seems to be correct; compare, e.g., *Si-ai-cho* *si-ai-pai*; but in most of the instances connected languages usually have *a* or *i*. *di* is also interchangeable with *o*; thus, *di-ye* and *di-ye*, house; *di-ye* and *di-ye*, than, the particle of comparison; general *ye*, *ye*, once, etc. The actual sound is perhaps *i*. The same sound is perhaps intended in *di-ai* and *di-ai*, you. An *e* is probably meant in words such as *ye*, *ye*, *ye*, *ye*, and *ye*, to give. It is however also possible that the vowel itself is very indistinctly pronounced, its colour being influenced by the surrounding vowels. In a similar way we find *di-ai*, *di-ai*, *di-ai* and *di-ai*, to go. *di* is interchangeable with *a* in *di-ai* or *di-ai*, a man. This is the name of the people, the word for 'man' being *si-ai-cho*. The form of the word which is used in Amharic is *si-ai*, and the same sound is probably meant in the Chinese text. *di* and *i* are both found in *di-ai* and *di-ai*, to die. The northern dialects have an *i* in this word, and so also Tạngtha *si-ai*. But *di* has *di* or *di*, and the latter sound is perhaps also meant in the specimens. *di*, a house, is perhaps also written for *si*. We may infer this from the form *si* given by Sir Arthur Hays. In *di-ai*, *di-ai*, and *di-ai*, to, from, we apparently have the same sound, the *i* being in fact an *i* pronounced with the rounding of the lips peculiar to *a*. In the same manner an *i* is affected when the lips are rounded while pronouncing *a*, and we have perhaps this sound in the word *si-ai*, *si-ai*, or *si-ai*. It is apparently written for *a* in *si-ai-cho*, child, etc. In other words it seems to represent an *i*, as, for instance, in the female suffix *ai*. This suffix is generally, in connected languages, identical with the word for 'mother'. In the list we find *ai*, mother, for which Captain Lewis gives *ai*. Compare *si-ai* and *ai*. Letter says that *ai*, two, is pronounced *ai*; thus also *i* in *ai*, four, *ai-ai*, six, and *ai-ai*, seven. The diphthongs *ai* and *ai* are perhaps written for the same sound; thus, *ai*, water. The form *ai* actually occurs in one of the lists published by Mr. Houghton. In a similar way we find *ai* and *ai*, to say (Phase *ai*), perhaps for *ai*; *ai-ai*, name, probably for *ai-ai*, 'compact' (*ai-ai* *ai-ai*). 'Four' is *ai*, i.e., *ai-ai*. In connected languages this numeral takes the form *ai*, and *ai* is therefore probably written for *ai*.

Two connected vowels are perhaps contracted in *ai* if this word is written for *ai* or *ai-ai*, is not; thus, *ai-ai* *ai-ai* *ai-ai*, I thy son (to be) not worthy. *ai* can, however, also be explained as *ai-ai*. Compare the suffix *a* or *ai* of finite verbs in *ai*. *ai-ai* and *ai-ai* are sometimes inserted between two vowels; thus, *ai-ai-ai*, gave not; *ai-ai-ai*, to give; *ai-ai-ai*, I will *ai-ai*.

Final consonants are sometimes silent; thus *di-ai* and *di-ai*, to die; *si-ai-cho* and *si-ai-cho*, back, etc. Letter remarks that all final consonants are silent; they are formed in the mouth, but not pronounced. In other words, they are semi-consonants or tone-indicators. *ai* is especially very often added at the end of a word; thus, *ai-ai*, *ai-ai*; *ai-ai-pai* and *ai-ai-pai*, add; *ai-ai-ai* and *ai-ai-ai*, brother.

ai seems sometimes to be written for *ai*; thus *ai-ai* and *ai-ai*, to go; *ai-ai* and *ai-ai*, son; *ai-ai* and *ai-ai*, daughter. *ai-ai*, I will *ai-ai*, is certainly only a miswriting for *ai-ai*, or *ai-ai*, I will *ai-ai*. *ai* is perhaps written for *a* in *ai-ai* for *ai-ai* or *ai-ai*, thus,

seems to be connected with *long*, the common plural suffix in Sir George Campbell's list. The following are instances of the plural, *da-pa* *ai*, fathers; *da-pa* *ai*-*ai* *ai*, from fathers; *ai*-*ai* *pa* *ai* *ai* *ai*, good women; *ai*-*ai* *ai* *ai* *da*-*ai* *ai*, good men, etc.

Case.—The Nominative and the Accusative do not generally take any suffix. The postposition *a*, *in*, *to*, *is*, however, sometimes added to the object of a transitive verb; thus, *ai*-*ai* *da*-*ai* *ai*-*a* *pa* *ai*-*ai* *ai*-*ai*, his son (I) struck much. The suffix *ai* seems to denote the agent as the subject of a transitive verb. It does not, however, occur more than once in the specimens. Thus, *da*-*ai* *ai*-*ai* *da*-*pa* *ai*, then, thenon his-father-to said. It is translated 'allied' in this place, as if it were the same as *ai*.

The Genitive is denoted by putting the governed before the governing noun; thus, *ai* *ai*-*ai* *ai*-*ai* *ai* *ai*, my uncle's daughter I have married. But we also find a suffix *a* or *e* added to the governed noun, thus, *ai*-*ai* *pa*-*a* *ai*, my father's house-in; *long*-*long* *long*-*a* *pa*, the white horse's saddle. The corresponding suffixes in the Arawakan dialects of Khamti are *ay* and *in*.

Other relations are indicated by means of postpositions. Such are *a*—*i* or *a*, *in*, *to*, from; *long*, and *long*-*a*, *in*, *at*; *ai*, *ai*, and *ai*-*a*, *to*, from; *ai*-*a*, before; *ai*, *to*; *ai*-*a* *ai*-*a*, behind; *pa*, *to*, etc. The forms *ai* and *ai*-*a*, which are translated 'of,' in the list, are probably no postpositions but a substantive meaning 'property' or something of that sort. They do not occur in the possible. They may also be the suffix of the agent.

Adjectives.—I have found the following prefixes used before adjectives: *a*, in *a*-*ai*, high; *ai*, in *ai*-*ai*, near; and *pa* or *pa*, in *pa*-*ai*, far; thus, *ai*-*ai* *ai*-*ai* *ai*-*ai* *pa* *ai* *ai*, here-from Kachuk's country far? is it far from here to Kachuk?

Adjectives generally follow the noun they qualify and postpositions and suffixes are then added to them, and not to the qualified noun. Thus, *ai* *ai*-*pa* (written *ai*-*pa*) *ai*-*ai* *ai*-*ai* *ai*, my father that house-*ai* *in* is. Sometimes the adjective precedes; thus, *ai* *ai*-*ai*, but not. Sometimes the suffix *ai* is added to the adjective; thus, *ai*-*ai* *ai*-*ai* *ai*-*ai* *ai*, a good man. This *ai* is probably the suffix of a relative participle. The negative particle is inserted before this *ai*; thus, *da*-*ai* *ai*-*ai* *ai*-*ai* *ai*-*ai* *ai*, a bad boy.

The particle of comparison is *long*-*ai* or *long*-*a*; thus, *ai*-*ai* *ai*-*ai* *long*-*a* *a*-*ai*, he taller than high. The suffix *ai* may be added to the adjective in the comparative, and *ai* to the superlative; thus, *ai*-*ai* *long*-*ai* *a*-*ai* *ai*, him that high-more; *ai*-*ai*, good-most, best. Campbell gives *ai*-*ai*, better; *ai*-*ai*, best; and *a*-*ai* *ai*, highest.

Numerals.—The numerals are given in the list of words. They follow the noun they qualify. Instead of *a*-*ai*, one, the proper form seems to be *ai* or *ai*-*a*, in No. 118 ff. Other dialects have *ai* and *ai*. *ai* seems to be optionally added to all numerals. The form *pa*, two, seems to be abbreviated from *pa*-*pa*; compare Tạngtha *pa*-*pa*, Chibch *ai*. The *p* in *pa* is a prefix. The same is the case with *to* in *to*-*ai*, and *ai* in *ai*-*ai*, probably also with *ai* in *ai*-*ai*, and *ai* in *ai*-*ai*. I have only found two genuine postfixes *long* and *ai*. *Long* is also written *long*, *long*, and *ai*. It is used when the numeral refers to a person; thus, *ai*-*ai* *long* *ai*-*ai*, two men. But it is also used alone after nouns; thus, *ai*-*ai* *long* *ai*, from a father; *ai*-*ai* *long* *ai* *ai*, how many? The prefix *ai* seems to be used with reference to money; thus, *ai*-*ai* *ai* *ai* *ai* *ai*, highest.

ko-tai, that-of-the-price expect two a-half. The word *shai*, a rupee, is thus replaced by *shay*.

Pronouns.—There is great confusion in the list with regard to the *Personal pronouns*. The following forms seem to be certain :—

Singular.—

hi, I.	shay, thou.	ko-tai, he.
hi, my.	shay, thy.	hi-mi and hi-mi-a, his.

Plural.—

hi-eh, we.	shay-eh, you.	hi-mi-eh, they.
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First person.—The form *hi-ta*, of me, is probably the case of the agent. The form *hi-ma*, is said to mean ' mine.' A dual form seems to occur in *hi-shi* least, we should-much-money, and perhaps in *shay hi-shi* better connect, thou and ever with me. I understand this sentence as follows: *shay hi-shi* *hi-shi* *shay-wa*, thou I we-two together (are).

Second person.—The list gives *shay-d*, thou and you. For 'your' it gives *shay-di* *shay-hi*. The specimen always has *shay*, and the *d* is probably only a miswriting. In the specimen we also find *shay*, thine. The form *shay-eh*, you, is inferred from No. 169, *shay-hi* *shay-di* to, you are. The writing of *t* for *ch* has been noted under Pronunciation. In No. 220 we find the form *shay-t*, thy, i.e., *shay* with the possessive suffix *t*. See Notes above.

Third person.—The list gives *hi-mi* and *hi-mi*, he. I have written *hi-mi* with the specimen, but I am not certain about the correct spelling, the forms *hi-mi*, *hi-mi*, and *hi-mi* being recorded from Arakan. But *mi* also occurs in the various form *mi-mi-mi-mi*, for his sake. It is probably identical with the demonstrative pronoun of which occurs in many connected languages. *Hi* is also used alone as a personal pronoun, thou, hi-a, him to, in No. 334. A form *mi*, he, seems to occur in *mi-mi-mi-mi*, he divided. The list gives *hi-mi-shay*, they, but in No. 141 we find *mi-mi*, and in No. 167 *hi-mi-eh*. *Hi-eh-hi-po* is also translated 'their', and is perhaps written for *hi-mi-eh-t*, with the possessive suffix *t*. *Hi-mi-hi-mi*, of them, probably contains the suffix of the agent. A form *hi-mi*, they, occurs in *hi-mi* *hi-mi-shay* *hi-mi-gai*, they began to make merry.

Demonstrative pronouns.—The following forms occur :—*hi-mi*, this; *hi-mi*, that; *mi-mi*, that. *Hi-mi* probably means *hi-mi*, he being the stem. We find also *hi-mi-mi*, herefrom, and *hi* may also be added to personal pronouns in order to emphasize; thus, *shay-hi*, thy, is the specimen. The forms *hi-mi*, this, and *hi-mi*, that, are recorded from Arakan.

There are no *Relative pronouns*, relative participles being used instead. There is apparently only one instance in the specimen, *shay mi-mi* *shay*, my being is thine. The passage is perhaps corrupt, but we may infer that the suffix of the relative participle is *mi* or *mi*. Compare the form *hi-mi*, good. In one of the vocabularies published by Mr. Hougham we find *hi-pi-shi* *hi-mi*, given-having am. Here we have the suffix *sh* which is probably identical with *sh* in *shay-shi*, the younger. Instead of *shay-shi* *shay-shi*, the younger we, we ought perhaps to read *shay-shi* *shay-shi*, young-being am. In *hi-mi* *mi-mi-mi-mi*, all spent when, the verb *mi-mi*, without any suffix, is apparently used as a relative participle, *mi-mi-mi* probably meaning 'at the time.' The future is perhaps used in the same way in *hi-mi* *mi-mi* *hi-mi*, for *hi-mi* *mi-mi* *hi-mi*, I get-shall property, the share which I shall get.

Interrogative pronouns.—*hi-mi*, who? *hi-mi*, what? *hi-mi-mi*, why? *mi-mi* *mi-mi*, how many? Thus, *shay-t* *shay-shi* *hi-mi* *mi-mi*, thy back-who walks? *hi-mi*

I have not considered the two vocabularies published by Sir Arthur Flayzer in 1861. His Kolobon Lexoni mainly agrees with PII, and his Mos Konat with S. The two vocabularies given by Captain Lewis in most particulars agree with PI.

Ch. is taken down to the Chittagong Hill Tracts, and PII. is the hill on the upper part of the Kaladyne River. Ha. and L. belong to the same district, while the rest, HII., HII., PI., and S. are from Akyah. These vocabularies can therefore be divided into two geographical groups, one northern comprising Ch., Ha., L., and PII.; and one southern comprising HII., HII., PI., and S. The following table shows the numerical in these lists:—

	Ch.	Ha.	L.	PII.	HII.	HII.	PI.	S.
One	hach	hach	chah	hah	hach	hach	hah	hah
Two	ach-ah	ach-ah	ah	ach	hach	ah	ah	ah
Three	chahag	hach-ah	chah	chah	hach	chahag	hach	chahag
Four	gah	gach-ah	gah	gach	hach	ah	hach	hach
Five	gah	gach-ah	gah	gah	hach-ah	hach-ah	gah-ah	hach-ah
Six	hach	hach-ah	hach	hach	hach	hach	hach (hah)	hach
Seven	ah-ah	hach-ah	ah-ah	hach	ah	ah-ah	hach	ah-ah
Eight	hah-ah	hach-ah	hah-ah	hach	hah-ah	hach	hach	hach
Nine	hach	hach-ah	hach	hach	hach	hach	hach	hach
Ten	hah	hach	hah	hach	hach	hach	hach	hach-ah
Twenty	ah-ah		ah-ah	hach-ah	hach	hach	hach	hach-ah
Fifty	ah-ah		ah-ah	hach-ah	hach-ah	hach-ah	hach-ah	hach-ah
Hundred	ah-ah		ah-ah	hach-ah	hach	hach	hach	hach

The two groups which were distinguished above from a geographical point of view, appear again here. They correspond to the divisions called *Aphyra Egnal* and *Awa Kani* by the *Arakansas*.

Mr. Sullivan has given a short grammatical sketch of the dialect spoken on the Mos River, a branch of the Kaladyne, some seventy miles above its mouth at Akyah. I take a few notes from this work, comparing it with the forms in Ch. and in the notes furnished by Lieutenant Lister.

Form.—S. gives the male suffix *pi*, and the female *ah*, corresponding to *pa* and *ma* in Ch., *pah* and *ma* in L. L. further mentions the male suffixes *chah*, for *KHAN* (large); *gah*, for *large* animals; *hah*, for *small* animals; and *hah*, for *birds*. Ch. has *pa-hi* corresponding to *gah*, and *hi*, corresponding to *hah*. The suffix *hah* probably comes in *hah*, *hah*.

Number.—S. has the plural suffix *hi*, *hi*, *hah*, *L. ah*. Compare the plural suffix in pronouns in Ch.

Case.—S. gives *ah*, *ah*, and *ah* as the suffixes of the Nominative; compare Ch. *hah*. The *genitive* is, according to S., expressed by putting the governed before the governing noun, or by means of the suffix *ah*. Ch. has the same principle, *ah* and *ah* corresponding

to *S.* says. The suffix *di*, corresponding to Ch. *a* may be added to the object. *L.* has no remarks on cases.

Pronouns.—“*I*” is *di* both in *S.* and in *L.* “*Thou*” is *soy* in *S.* and *sun* in *L.* compare Ch. *soy*ga. The pronominal plural suffix is *di* in *S.* corresponding to *chi* in Ch. *L.* has no instances. The interrogative pronouns in *S.* are *ay*-*ay*, *whi*? and *te*-*ay*-*ay*, *whi*? *L.* does not mention them.

Verbs.—The suffixes *di* and *te* are added to the verb, without modifying the sense, in *S.* *Ha* gives *di*, *dat*, and *te*. *L.* has no suffix. *S.* has no suffix of the past tense, but *pa* may be added in order to denote completion. *L.* gives the suffix *haa*, corresponding to *hoo* in Ch. The suffixes of the Future are *ma-di* and *di* in *S.*, making in *III.*, and *adi* or *pa* in *L.* *Ch.* has *di*, *hla*, and *ad*. The suffixes of the Imperative are *ei*, *ti*, and *te* in *S.* No suffix is added in *L.* and *Ch.* *Is* the negative imperative *no* is added in *S.*, not in *III.*, and not in *L.* There is no instance in *Ch.* The suffix of the Infinitive of purpose is *di* in *S.*, and *di* in *Ch.* The negative particles are *a* in *S.*, *a* in *Ha*, and *Ch.*, *ant*, *no*, and *ones* in *L.* The latter also knows a negative prefix *i*. The interrogative particles are *ho*, *no*, and *tey* in *S.*, *no* or *ma* in *L.*, and *no* in *Ch.*

It will be seen that the differences between the dialects are not important, and that *L.* generally agrees with *Ch.* as against *S.* We are therefore justified in saying that the different vocabularies belong to the same language. But there are two groups of dialects, one spoken in the north, and one in the south.

The translation of the parallel which follows has been printed as I received it. I have only hyphenated out the words and suffixes, and corrected obvious misprints. I have also given the List of Words without corrections. I have, however, tried to add to it correct forms in a second column. In preparing this I have taken the forms given by Laiter and Campbell, the latter within parentheses. Campbell's list is full of misprints and my corrections are not always correct. In the words taken from Laiter I have placed the final consonants which he says are silent between marks of parenthesis; thus, *sho*(*h*), *ga*. Instead of his apostrophe, ('), to denote the vowel sound between two consonants I have used a small " above the line; thus, *h'e*, *h'et*, *sun*. Instead of his *u*, I have given *u*, and instead of his *ay*, I have given *a*.

[No. 32.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

KHAMI.

(Dialect, Chawmaw Hm. Tawm.)

Kiam bangch chape lang-nah-ah am. Chape dand ara-pho, sa-yeo
Man one-of was two were. Son young father is
 thapa, 'Gah-ii, kii gaa-i ko-thae kii-th pah.' Hah ko-thae awo-cham-ha.
said, 'Father, my shore-of goods are-to give.' He goods he-did/did
 Ko-tha-khina chape dand wu-yei awo-th. Chape dand
Not-many-days-after was younger together all-gathered. Son younger
 haw-to-ah pro-thu awh. Hm-ni-ah sawyan aag-ha ketha. Bafay
for country went. There richly wanted goods. All
 am hacham, ha-ni-ah awh awh. Hm-ni-khi ahi-ha. Hm-ni
spend after, there family arent. My uncle-went. He
 ayo pro-bach khaw warch a-bham. Hm-ni ha-ni-ah so hi-dit-pay-a
went country-in was with joined. He him sister to-pled
 pittham-ha. Hm-ni so-ah kya hi karo-aho. Ha po-ye-pa
said/said. He looks little to-fill intended-wisely. Anybody gone-out.
 Hm-ni dwe-ah the-tha, 'Kieh ayo-ha ha-ha-lo a-hi-ah the
He himself said, 'My father's many servant hand
 ayo-maw pai-pa, kieh ayo, de. Kieh ang-tha-k kieh
enough to-spore, I with-longer perish. I will-will my
 am-po-khi ching am-pho-khi kua-ah, 'Gah-ii, kieh haw-ha-long
father-to go-will father-to my-will, 'Father, I God-to
 gauri am-ha, aing kha, kieh aing cho-po-lam-ah. Nang
am committed, she to, I thy son-not-worship. Then
 haw ainghi ahinah par." Hm-ni ang-tha, am-po-khi awh. Kua-lo
me thy around make." He arose, father-to went. Distance-for-
 alog ha-ni am-po ha-ni-ah aho-a, so-kha. Hm-ni h-yi
at his father his son, had-comparison. He was-went,
 ha-ni-ah ha-aw i-pah, ha-ni-ah pi-ah. Cho ara-pho kha the, 'Gah-ii,
he said fell, him blood. Son father to said, 'Father,
 haw haw-ha-long gauri am-ha, aing kha, haw aing cho-po
I God-to am committed, she to; I thy son-
 ha-ah. Am-po aawah the-pah, 'Hah haw kha, haw-ha kha;
not-worship, Father around said, 'And rule bring, Am-on put;
 ha-ni-ah haw ha-ah-ha-ha kha ha-ni kha haw h-yi, haw ha-ha-pa,
Am hand aing put hi fell also give, said let-went,

pa-lun-thang-a-hwa, si-hua-kuanh kash cho dia, a-leh-hing-to; hui
let-us-to-marry, for my son was-dead; again-alive-to; he

tsze-wa, a-leh-to. Hui-to he-hung-thang-ke-yangai.
Just-was, again-to/and, They to-to-marry-to-again.

Wai-sa hi-ni-eh cho-po ha la. Hui-lin-to tam-ha chah
Now he was his field-to was. He house-to near came
 ing lam. the. Hui-ni allinsh Hong-keh kien ha-ai ding.
man sleeping heard. He arrived one sailed he asked,

'Hian-sha?' Hui-lin-eh chue, 'Ning kin-shah su-yue,
'What-is-things-to-do?' He kin-to said, 'Thy younger-brother came,
 ning am-pho chue pa, shi-ma-lan hui-lin-eh ti-hu-ha hi.' Hui-ni
thy father just gave, because he kin soft got.' He

a-ngey-cho-pa. In-the-kin-a. Hui-ni-eh am-po chah then, hui-ni-eh
got-angry house-enter-would-would. His father out came, kin

hui-ma-hoi. Cho-po lah am-po-eh chue, 'Ya-ho-in-be ning hui-po
entrusted. She eldest (sic) father-to said, 'So-many-years thy name

am to, kash am-nai wai-keh kin-shi wai-cho pa-ai ning
order disobeyed, my friends with to-would just-young parent-said; thy

cho-po go-go-ma wan-keh pa-ai, ai-ni-kin-ai-wan go-ma pa
am her-to with divorced-living, kin-for just parent

ning.' Am-po cho-po-a chue, 'Fang kash kash-wan-keh, kash wai-ma
then.' Father kin-to said, 'Thou we ever with, I have-not

ning; kin-hoi kin-a, si-hua-lan ning kin-shi the
then; we should-not-marry, for thy brother was-dead

a-leh-hing-to, hui-lin-tam-wa a-leh-to.
again-alive-to, he let-was again-to/and.'

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STANDARD WORDS AND SENTENCES IN SOUTHERN CHIN DIALECTS

English	Shanghai (Sh. S. Spk.)	Chungking (Ch. S. Spk.)	Tientsin (Ch. Spk.)	Hai (Ch. S. Spk.)
1. One	P-ihai	Fanai	Tanai	Hai
2. Two	P-ai	Hai	Hai	Hai
3. Three	P-ai-hai	Hai	Tai	Hai
4. Four	P-ai	Fai	Fai	Hai
5. Five	P-ai	Hai	Hai	Hai
6. Six	P-ai	Kiai	Kiai	Hai
7. Seven	P-ai	Hai	Hai	Hai
8. Eight	P-ai	Hai	Hai	Hai
9. Nine	P-ai	Hai	Hai	Hai
10. Ten	P-ai	Hai	Hai	Hai
11. Twenty	Hai	Hai	Hai	Hai
12. Fifty	Hai	Hai	Hai	Hai
13. Hundred	Hai	Hai	Hai	Hai
14. I	Hai	Hai	Hai	Hai
15. You	Hai	Hai	Hai	Hai
16. He	Hai	Hai	Hai	Hai
17. We	Hai	Hai	Hai	Hai
18. Of	Hai	Hai	Hai	Hai
19. On	Hai	Hai	Hai	Hai
20. In	Hai	Hai	Hai	Hai
21. At	Hai	Hai	Hai	Hai
22. From	Hai	Hai	Hai	Hai
23. To	Hai	Hai	Hai	Hai
24. Of	Hai	Hai	Hai	Hai
25. The	Hai	Hai	Hai	Hai

Mo-Singhaet.	Mai (Myer).	Maen (Chiangmai Mai Sreth).	Maen (Sreth and Chiangmai).	English.
Ma	Mai	May	Maen	1. One.
Mai	Mai	Ma	Mai-mai	2. Two.
Maen	Maen	Maen	Maen-mai	3. Three.
Ma-mai	Mai	Ma	Ma-mai	4. Four.
Ma-mai	Ma-mai	Ma	Ma-mai	5. Five.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	6. Six.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	7. Seven.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	8. Eight.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	9. Nine.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	10. Ten.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	11. Eleven.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	12. Twelve.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	13. Thirteen.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	14. Fourteen.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	15. Fifteen.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	16. Sixteen.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	17. Seventeen.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	18. Eighteen.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	19. Nineteen.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	20. Twenty.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	21. Twenty-one.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	22. Twenty-two.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	23. Twenty-three.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	24. Twenty-four.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	25. Twenty-five.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	26. Twenty-six.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	27. Twenty-seven.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	28. Twenty-eight.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	29. Twenty-nine.
Ma-mai	Ma-mai	Ma-mai	Ma-mai	30. Thirty.

English	Tamgar (P. & Pahl.)	Cham (P. & Pahl.)	Tachin (S. Ind.)	Hsi-Chiang (H. Tans.)
32. He	A-he	A-he	Am-he	Shi-chiang
33. Old he				Shi-he
34. His				Shi-he
35. They	A-he-hu	A-he-hi	Am-hei	Shi-hei
36. Of them				Shi-hei-shu
37. Their				Shi-hei
38. Head	Hei	Hei	Hei	Hei
39. Feet				Hei
40. Face	Hei	Hei	Hei	Hei
41. Eye	Hi	Hi-hai	Hei	Hi
42. Mouth	He	Chang	Chang	Hi
43. Teeth	He	He	He	Hi
44. Ear	He	Hei-hei	Hei-hei	Hei-hei
45. Hair	Hei	Hei-hei	Hei	Hei
46. Head	He	Hei-hei	Hei-hei	Hei
47. Tongue	He	Hei	Hei-hei	Hei
48. Body	He	Hei	Hei-hei	Hei
49. Back				Hei
50. Arm	Hei	Hei	Hei	Hei
51. Hand	Hei	Hei	Hei	Hei
52. Finger	Hei	Hei	Hei	Hei
53. Nail	Hei	Hei	Hei	Hei
54. Foot	Hei	Hei	Hei	Hei
55. Leg	Hei	Hei	Hei	Hei
56. Hip	Hei	Hei	Hei	Hei
57. Thigh	Hei	Hei	Hei	Hei
58. Knee	Hei	Hei	Hei	Hei
59. Ankle	Hei	Hei	Hei	Hei
60. Foot	Hei	Hei	Hei	Hei
61. Sole	Hei	Hei	Hei	Hei
62. Heel	Hei	Hei	Hei	Hei
63. Toe	Hei	Hei	Hei	Hei
64. Nail	Hei	Hei	Hei	Hei
65. Hair	Hei	Hei	Hei	Hei
66. Head	Hei	Hei	Hei	Hei
67. Face	Hei	Hei	Hei	Hei
68. Eye	Hei	Hei	Hei	Hei
69. Mouth	Hei	Hei	Hei	Hei
70. Teeth	Hei	Hei	Hei	Hei
71. Tongue	Hei	Hei	Hei	Hei
72. Throat	Hei	Hei	Hei	Hei
73. Neck	Hei	Hei	Hei	Hei
74. Shoulder	Hei	Hei	Hei	Hei
75. Arm	Hei	Hei	Hei	Hei
76. Hand	Hei	Hei	Hei	Hei
77. Finger	Hei	Hei	Hei	Hei
78. Nail	Hei	Hei	Hei	Hei
79. Foot	Hei	Hei	Hei	Hei
80. Leg	Hei	Hei	Hei	Hei
81. Hip	Hei	Hei	Hei	Hei
82. Thigh	Hei	Hei	Hei	Hei
83. Knee	Hei	Hei	Hei	Hei
84. Ankle	Hei	Hei	Hei	Hei
85. Foot	Hei	Hei	Hei	Hei
86. Sole	Hei	Hei	Hei	Hei
87. Heel	Hei	Hei	Hei	Hei
88. Toe	Hei	Hei	Hei	Hei
89. Nail	Hei	Hei	Hei	Hei

Ind. (Hing-Pin)	Ind. (Pinyin)	Read. (Ching-ping H. B. French)	Read. (Latin and English)	English
dyt	dyt or ya	Hyt	Ht or nt	25. Do.
.....	.....	Hyt or Ht	.....	27. Of him.
.....	.....	Hyt or y	Ht or nt	28. His.
Hyt dyt, yd-t or yd-t dyt	dyt dyt or yd	Hyt dyt or ya	Ht dyt or nt	29. They.
.....	.....	Ht dyt or dyt	.....	30. Of them.
.....	.....	Ht dyt or dyt ya	.....	31. Their.
Ket	My-keth	Ket	k-t	32. Food.
Ket or Ht	My-ket	Ket	k-t or k	33. To.
Hyt or nt	.....	Ht or nt	.....	34. Him.
A-nt	Ht	Ht	A-nt (y)	35. Eye.
Pyt-Ht	My-ket-Ht	Let	L-t-hang	36. Mouth.
A-nt	Myt	Ht	Ht	37. To.
A-nt	My-nt	Ket	Ht or nt	38. His.
A-nt	Ket	Let	Let	39. His.
A-nt	Myt	Let	A-nt	40. Head.
A-nt or nt	Myt-hang	Pyt	.....	41. Tongue.
Pyt	.....	Pyt	(Kt or ynt)	42. Nails.
A-nt	My-nt	Myt-Ht	Myt-Ht	43. Back.
NT	Ht or nt	Tant	T-ant	44. Inn.
Ht	Ht	Ht	.....	45. Self.
Ht	Ht	Tant	.....	46. Silver.
A-nt	A-nt	Ht	Ht or nt	47. Father.
A-nt	A-nt	Ht	Ht or nt	48. Mother.
A-nt (older), ynt (young)	A-nt (older), A-nt (young)	Tt	.....	49. Brother.
A-nt	A-nt	Tt or nt	Tt or nt	50. Sister.
A-nt-hang	Kt-hang	Tt or nt	Myt-Ht or nt	51. Man.
Ht or nt	Ht or nt	Pyt	Pyt-Ht or nt (or nt or ynt)	52. Woman.

English.	Tamara (H. B. Tyde).	Chikita (H. B. Tyde).	Turkic (L. Ross).	Shi (Shangung) (L. Ross).
22. With	U	Shu	Kishikara	Kara
23. Cold	A-sh	Kuph-sh	A-sh-sh	Cha
24. Sea	Shu (Korosa)	Kew-shu-sh	Ku-sh	Shu-sh
25. Dolphin	Shu-sh (Korosa)	Kew-shu-sh	Shu-sh	Shu-sh
26. Elm	Shu . . . . .	. . . . .	Shu-sh	Shu
27. Calamagrostis	Kishikara	Shu-sh	Shu-sh	Shu-sh
28. Shepherd . . . . .	. . . . .	. . . . .	. . . . .	Shu-sh
29. Owl . . . . .	. . . . .	Shu	Shu	Shu-sh
30. Devil . . . . .	. . . . .	Shu	Shu-sh	Shu
31. Sea . . . . .	. . . . .	. . . . .	Shu-sh	Shu-sh
32. Man	Shu	Cha	Shu	Shu
33. Star	A-sh	Shu-sh	Shu	Shu
34. Fire	A-sh	Shu-sh	Shu-sh	Shu
35. Water	Shu	Shu	Shu	Shu
36. Horse	Shu	Shu	Shu-sh	Shu
37. Horse	Shu	Shu	Shu-sh	Shu
38. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
39. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
40. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
41. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
42. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
43. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
44. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
45. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
46. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
47. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
48. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
49. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
50. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
51. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
52. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
53. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
54. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
55. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
56. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
57. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
58. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
59. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
60. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
61. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
62. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
63. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
64. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
65. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
66. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
67. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
68. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
69. Sea	Shu-sh	Shu-sh	Shu-sh	Shu
70. Sea	Shu-sh	Shu-sh	Shu-sh	Shu

Eng. (English)	Chi. (Pinyin)	Cham. (Chamling Chi. Transl.)	Cham. (Zawmaw Chaphl.)	Eng. (English)
Phayk	Payk	Phayk		33. Wlo.
Phayk	Phayk	Phayk	Phayk	34. Cham.
Phayk	Phayk	Phayk	Phayk	35. Son.
Phayk	Phayk	Phayk	Phayk	36. Chamling.
Phayk	Phayk	Phayk	Phayk	37. Cham.
Phayk	Phayk	Phayk	Phayk	38. Chamling.
Phayk	Phayk	Phayk	Phayk	39. Cham.
Phayk	Phayk	Phayk	Phayk	40. Chamling.
Phayk	Phayk	Phayk	Phayk	41. Cham.
Phayk	Phayk	Phayk	Phayk	42. Chamling.
Phayk	Phayk	Phayk	Phayk	43. Cham.
Phayk	Phayk	Phayk	Phayk	44. Chamling.
Phayk	Phayk	Phayk	Phayk	45. Cham.
Phayk	Phayk	Phayk	Phayk	46. Chamling.
Phayk	Phayk	Phayk	Phayk	47. Cham.
Phayk	Phayk	Phayk	Phayk	48. Chamling.
Phayk	Phayk	Phayk	Phayk	49. Cham.
Phayk	Phayk	Phayk	Phayk	50. Chamling.
Phayk	Phayk	Phayk	Phayk	51. Cham.
Phayk	Phayk	Phayk	Phayk	52. Chamling.
Phayk	Phayk	Phayk	Phayk	53. Cham.
Phayk	Phayk	Phayk	Phayk	54. Chamling.
Phayk	Phayk	Phayk	Phayk	55. Cham.
Phayk	Phayk	Phayk	Phayk	56. Chamling.
Phayk	Phayk	Phayk	Phayk	57. Cham.
Phayk	Phayk	Phayk	Phayk	58. Chamling.
Phayk	Phayk	Phayk	Phayk	59. Cham.
Phayk	Phayk	Phayk	Phayk	60. Chamling.
Phayk	Phayk	Phayk	Phayk	61. Cham.
Phayk	Phayk	Phayk	Phayk	62. Chamling.
Phayk	Phayk	Phayk	Phayk	63. Cham.
Phayk	Phayk	Phayk	Phayk	64. Chamling.
Phayk	Phayk	Phayk	Phayk	65. Cham.
Phayk	Phayk	Phayk	Phayk	66. Chamling.
Phayk	Phayk	Phayk	Phayk	67. Cham.
Phayk	Phayk	Phayk	Phayk	68. Chamling.
Phayk	Phayk	Phayk	Phayk	69. Cham.
Phayk	Phayk	Phayk	Phayk	70. Chamling.
Phayk	Phayk	Phayk	Phayk	71. Cham.
Phayk	Phayk	Phayk	Phayk	72. Chamling.
Phayk	Phayk	Phayk	Phayk	73. Cham.
Phayk	Phayk	Phayk	Phayk	74. Chamling.
Phayk	Phayk	Phayk	Phayk	75. Cham.
Phayk	Phayk	Phayk	Phayk	76. Chamling.
Phayk	Phayk	Phayk	Phayk	77. Cham.
Phayk	Phayk	Phayk	Phayk	78. Chamling.
Phayk	Phayk	Phayk	Phayk	79. Cham.
Phayk	Phayk	Phayk	Phayk	80. Chamling.
Phayk	Phayk	Phayk	Phayk	81. Cham.
Phayk	Phayk	Phayk	Phayk	82. Chamling.
Phayk	Phayk	Phayk	Phayk	83. Cham.
Phayk	Phayk	Phayk	Phayk	84. Chamling.
Phayk	Phayk	Phayk	Phayk	85. Cham.
Phayk	Phayk	Phayk	Phayk	86. Chamling.
Phayk	Phayk	Phayk	Phayk	87. Cham.
Phayk	Phayk	Phayk	Phayk	88. Chamling.
Phayk	Phayk	Phayk	Phayk	89. Cham.
Phayk	Phayk	Phayk	Phayk	90. Chamling.
Phayk	Phayk	Phayk	Phayk	91. Cham.
Phayk	Phayk	Phayk	Phayk	92. Chamling.
Phayk	Phayk	Phayk	Phayk	93. Cham.
Phayk	Phayk	Phayk	Phayk	94. Chamling.
Phayk	Phayk	Phayk	Phayk	95. Cham.
Phayk	Phayk	Phayk	Phayk	96. Chamling.
Phayk	Phayk	Phayk	Phayk	97. Cham.
Phayk	Phayk	Phayk	Phayk	98. Chamling.
Phayk	Phayk	Phayk	Phayk	99. Cham.
Phayk	Phayk	Phayk	Phayk	100. Chamling.

English.	Thampha (P. & Todd).	Shanah (P. & Todd).	Tamalia (P. & Todd).	Shanah (P. & Todd).
33. Come . . .	Kong-kai	Loon	Loon	Kin
34. Eat . . .	Tay	Ma-tai	Ma-tai	Ma
35. Stand . . .	Tai	Ma-tai	Ma-tai	Tai
36. Sit . . .	Loi	Ma-tai	Ma-tai	Loi
37. Go . . .	Loi	Ma-tai	Ma-tai	Loi
38. Run . . .	Tai	Tai	Tai	Chai
39. Fly . . .	Loi	Loi	Loi	Loi
40. See . . .	Loi	Loi	Loi	Loi
41. Turn . . .	Loi	Loi	Loi	Loi
42. Buy . . .	Loi	Loi	Loi	Loi
43. Enter . . .	Loi	Loi	Loi	Loi
44. Exit . . .	Loi	Loi	Loi	Loi
45. Walk . . .	Loi	Loi	Loi	Loi
46. Sit . . .	Loi	Loi	Loi	Loi
47. Stand . . .	Loi	Loi	Loi	Loi
48. Fly . . .	Loi	Loi	Loi	Loi
49. See . . .	Loi	Loi	Loi	Loi
50. Eat . . .	Loi	Loi	Loi	Loi
51. Stand . . .	Loi	Loi	Loi	Loi
52. Sit . . .	Loi	Loi	Loi	Loi
53. Go . . .	Loi	Loi	Loi	Loi
54. Run . . .	Loi	Loi	Loi	Loi
55. Fly . . .	Loi	Loi	Loi	Loi
56. See . . .	Loi	Loi	Loi	Loi
57. Eat . . .	Loi	Loi	Loi	Loi
58. Stand . . .	Loi	Loi	Loi	Loi
59. Sit . . .	Loi	Loi	Loi	Loi
60. Go . . .	Loi	Loi	Loi	Loi
61. Run . . .	Loi	Loi	Loi	Loi
62. Fly . . .	Loi	Loi	Loi	Loi
63. See . . .	Loi	Loi	Loi	Loi
64. Eat . . .	Loi	Loi	Loi	Loi
65. Stand . . .	Loi	Loi	Loi	Loi
66. Sit . . .	Loi	Loi	Loi	Loi
67. Go . . .	Loi	Loi	Loi	Loi
68. Run . . .	Loi	Loi	Loi	Loi
69. Fly . . .	Loi	Loi	Loi	Loi
70. See . . .	Loi	Loi	Loi	Loi
71. Eat . . .	Loi	Loi	Loi	Loi
72. Stand . . .	Loi	Loi	Loi	Loi
73. Sit . . .	Loi	Loi	Loi	Loi
74. Go . . .	Loi	Loi	Loi	Loi
75. Run . . .	Loi	Loi	Loi	Loi
76. Fly . . .	Loi	Loi	Loi	Loi
77. See . . .	Loi	Loi	Loi	Loi
78. Eat . . .	Loi	Loi	Loi	Loi
79. Stand . . .	Loi	Loi	Loi	Loi
80. Sit . . .	Loi	Loi	Loi	Loi
81. Go . . .	Loi	Loi	Loi	Loi
82. Run . . .	Loi	Loi	Loi	Loi
83. Fly . . .	Loi	Loi	Loi	Loi
84. See . . .	Loi	Loi	Loi	Loi
85. Eat . . .	Loi	Loi	Loi	Loi
86. Stand . . .	Loi	Loi	Loi	Loi
87. Sit . . .	Loi	Loi	Loi	Loi
88. Go . . .	Loi	Loi	Loi	Loi
89. Run . . .	Loi	Loi	Loi	Loi
90. Fly . . .	Loi	Loi	Loi	Loi
91. See . . .	Loi	Loi	Loi	Loi
92. Eat . . .	Loi	Loi	Loi	Loi
93. Stand . . .	Loi	Loi	Loi	Loi
94. Sit . . .	Loi	Loi	Loi	Loi
95. Go . . .	Loi	Loi	Loi	Loi
96. Run . . .	Loi	Loi	Loi	Loi
97. Fly . . .	Loi	Loi	Loi	Loi
98. See . . .	Loi	Loi	Loi	Loi
99. Eat . . .	Loi	Loi	Loi	Loi
100. Stand . . .	Loi	Loi	Loi	Loi

Mal (Pangloss).	Mal (Pang).	Siamese (Siamang-Bell French).	Siamese (Lester and Thompson).	English.
Lo-ye	Lo-ye	Ta	Yam(h)	80. Green.
Dang-ye	A-dang-ye	Pha-h	(Pullover)	81. Bush.
Dang-ye	—	Yap-h	(Yard-h)	82. Stand.
Dang-ye	Dang	Isk	De(h) or P'ei	83. Die.
Pah-ye	Pah-ye	Tai	Pa	84. Fire.
Hah-ye	Hah-ye	Yin-ping	—	85. Eat.
Pa	—	Ting	(Kahng-hang)	86. Tip.
Don	A-dang-h	Ki-h	Tai or (Kang-ha)	87. Bone.
—	—	Yin-hang	—	88. Down.
Ma	Ma	Pha-h	(Hua-h-ye)	89. Box.
Hah-gye, a-hang-gye-gye	Mah-gye	Kah-hang	Hah-ye	90. Before.
Hah-ha	—	Hah-ha-hang	Hang-ha	91. Behind.
Am	Am	Am-ye	(Hah-ye)	92. Who.
Hang	Hang or gi	Am-ye	(A-h-ye)	93. What.
Phah-ha	—	Am-ye	—	94. Why.
Pa	—	—	(Wa)	95. And.
Hah-ha-ha-ha-ha	—	Hah-ha-hang-ha	(Hah-ha)	96. But.
Ma (angle)	A-m, A-m (angle)	Hah-ha-ha	—	97. It.
Hah-ha-ha	Ch or Ah-ha	Ma	(Ma)	98. Ten.
Ma-ha	Hah-ha	Ma	—	99. No.
—	—	Ma	—	100. Aha.
A-ye	A-ye	Yip-h hang-ye	(A-h-ye)	101. A. After.
A-ye	A-ye	Yip-h hang-ye	—	102. Of a. After.
A-ye-h	A-ye-h	Yip-h ha-ye	—	103. To a. After.
A-ye-h	A-ye-ha	Yip-h hang-ha	—	104. From a. After.
A-ye-ha	A-ye-ha	Yip-h hang-ha	Yip-h hang-ye	105. From before.
A-ye-ha	A-ye-ha	Yip-h ha	Yip-h ha (or a. After)	106. Before.

English	Sample (P, is T) (H)	Sample (P, is T) (H)	Sample (A, H) (H)	Sample (P, is T) (H)
107. Of father	Pi nang
108. To father	Pi nang cheng k
109. From father	Pi nang shi
110. A daughter	Chien ngai
111. Of a daughter	Chien ngai shi
112. To a daughter	Chien cheng
113. From a daughter	Chien ngai shi
114. Two daughters	Chien piang (sh)
115. Daughters	Chien nang
116. Of daughters	Chien shi shi
117. To daughters
118. From daughters	Chien shi shi
119. A good man	Cheng pi ngai
120. Of a good man	Cheng pi shi
121. To a good man	Cheng pi cheng k
122. From a good man	Cheng pi shi
123. Two good men	Cheng pi piang shi
124. Good men	Cheng pi nang
125. Of good men	Cheng pi nang shi shi
126. To good men	Cheng pi nang cheng k
127. From good men	Cheng pi nang shi
128. A good woman	Chien ngai pi
129. A bad boy	Chien shi shi
130. Good women	Chien pi nang
131. A bad girl	Chien pi shi
132. Good	Pi
133. Better	Pi shi

Engl. English	Lat. (First)	Class. (Classical and Modern)	Class. (Latin and English)	English
Agre agre	Agre agre	Agre-agre agre-agre	Agre-agre agre-agre	107. Of nature.
Agre agre-agre	Agre agre-agre	Agre-agre	Agre-agre	108. To nature.
Agre agre-agre	Agre agre-agre	Agre-agre agre-agre	Agre-agre agre-agre	109. From nature.
*Agre-agre	Agre-agre	Class. agre-agre	Class. agre-agre	110. A nature.
*Agre-agre	Agre-agre	Class. agre-agre-agre	Class. agre-agre-agre	111. Of a nature.
Agre-agre-agre	Agre-agre-agre	Class. agre-agre	Class. agre-agre	112. To a nature.
Agre-agre-agre	Agre-agre-agre	Class. agre-agre-agre	Class. agre-agre-agre	113. From a nature.
*Agre-agre-agre	Agre-agre-agre	Class. agre-agre-agre	Class. agre-agre-agre	114. Two natures.
*Agre-agre-agre	Agre-agre-agre	Class. agre-agre	Class. agre-agre	115. Nature.
*Agre-agre-agre	Agre-agre-agre	Class. agre-agre-agre	Class. agre-agre-agre	116. Of nature.
*Agre-agre-agre	Agre-agre-agre	Class. agre-agre-agre	Class. agre-agre-agre	117. To nature.
*Agre-agre-agre	Agre-agre-agre	Class. agre-agre-agre	Class. agre-agre-agre	118. From nature.
A. agre-agre	A. agre-agre	Class. agre-agre-agre	(Class. agre-agre)	119. A good man.
A. agre-agre-agre	A. agre-agre-agre	Class. agre-agre-agre	Class. agre-agre-agre	120. Of a good man.
A. agre-agre-agre-agre	A. agre-agre-agre-agre	Class. agre-agre-agre-agre	Class. agre-agre-agre-agre	121. To a good man.
A. agre-agre-agre-agre	A. agre-agre-agre-agre	Class. agre-agre-agre-agre	Class. agre-agre-agre-agre	122. From a good man.
A. agre-agre-agre-agre-agre	A. agre-agre-agre-agre-agre	Class. agre-agre-agre-agre-agre	(Agre-agre-agre-agre)	123. Two good men.
A. agre-agre-agre-agre-agre	A. agre-agre-agre-agre-agre	Class. agre-agre-agre-agre-agre	(Agre-agre-agre-agre)	124. Good men.
A. agre-agre-agre-agre-agre	A. agre-agre-agre-agre-agre	Class. agre-agre-agre-agre	Class. agre-agre-agre-agre	125. Of good men.
A. agre-agre-agre-agre-agre-agre	A. agre-agre-agre-agre-agre-agre	Class. agre-agre-agre-agre-agre	Class. agre-agre-agre-agre-agre	126. To good men.
A. agre-agre-agre-agre-agre-agre	A. agre-agre-agre-agre-agre-agre	Class. agre-agre-agre-agre-agre	Class. agre-agre-agre-agre-agre	127. From good men.
Agre-agre-agre	Agre-agre-agre	Class. agre-agre-agre-agre-agre	(Agre-agre-agre-agre)	128. A good woman.
*Agre-agre-agre	Agre-agre-agre	Class. agre-agre-agre-agre-agre-agre	Class. agre-agre-agre-agre-agre-agre	129. A bad boy.
Agre-agre-agre-agre	Agre-agre-agre-agre	Class. agre-agre-agre-agre	(Agre-agre-agre-agre)	130. Good women.
Agre-agre-agre	Agre-agre-agre	Class. agre-agre-agre-agre-agre	Class. agre-agre-agre-agre-agre	131. A bad girl.
A. agre-agre-agre	A. agre-agre-agre-agre	Class. agre-agre-agre-agre-agre	A. agre-agre-agre-agre	132. Good.
Agre-agre-agre	Agre-agre-agre	Class. agre-agre-agre-agre-agre	(Agre-agre-agre-agre)	133. Better.

English	Transliteration (Pinyin)	Chinese (Simplified)	Pinyin (Simplified)	Notes (Pinyin and Meaning)
126. Book	Shùkǎn	Shùkǎn	Shùkǎn	Shùkǎn (book)
127. Light	Lǎng	Lǎng	Lǎng	Lǎng (light)
128. Higher	Gāo	Gāo	Gāo	Gāo (higher)
129. Higher	Gāo	Gāo	Gāo	Gāo (higher)
130. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
131. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
132. Horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
133. Horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
134. Horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
135. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
136. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
137. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
138. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
139. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
140. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
141. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
142. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
143. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
144. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
145. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
146. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
147. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
148. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
149. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
150. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
151. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
152. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
153. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
154. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
155. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
156. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
157. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
158. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
159. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)
160. A horse	Mǎ	Mǎ	Mǎ	Mǎ (horse)

The (English).	The (Siam).	Siam (Chinoyang BEE Tones).	Siam (Latin and Siampho).	English.
A-bhi-bhi-er-a-bhi-a' m.	A-bhi-bhi . . .	A-bhi-bhi . . .	(A-bhi-bhi) . . .	174. Bird.
Maing	A-bhiang	A-bhiang	(A-bhiang)	175. Fly.
Thiang-bhi	Ba-a-bhiang	Thang (Chinoyang A-bhiang).	(Th. Thang a-bhiang)	176. Flyer.
Thiang-bhi	A-bhiang-bhi	A-bhiang-bhi	(Th. a-bhiang-bhi)	177. Flyer.
Tham	-----	Thang-ma	Thang-ma (P-thang)	178. A horse.
Thai	Thai	Thang-wei-thai	Thang-ma-thai	179. A mare.
Tham-lyi	-----	Thang-ma	(Thang-a-thang)	180. Horse.
Thai-lyi	-----	Thang-wei-ma	-----	181. Mare.
*Thai	Thai	Thai-gant	Thai (P-thang)	182. A bull.
*Thai	Thai	Thai-ma-thai	Thai-ma	183. A cow.
*Thai-lyi	-----	Thai-gant-ma	(Th. tang)	184. Bull.
*Thai-lyi	-----	Thai-ma-ma	(Th. tang)	185. Cow.
Thai	Thai	Thai-ma	Th. ma	186. A dog.
Thai	Thai	Thai-ma	Thai-ma	187. A bitch.
Thai-lyi	-----	Thai-ma	-----	188. Dog.
Thai-lyi	-----	Thai-ma	-----	189. Bitch.
A-ma-ma	-----	Ma-ma-gant-ma-ma	(Ma-ma)	190. A horse-gent.
A-ma-ma	-----	Ma-ma-ma-ma	(Ma-ma)	191. A female gent.
A-ma-lyi	-----	Ma-ma-gant-ma	(Ma-ma)	192. Gent.
*Thang-ma	-----	Thai-ma-gant-ma-ma	(Th-ma)	193. A male deer.
*Thang-lyi	-----	Thai-ma-ma-ma	(Th-ma-ma)	194. A female deer.
*Thang-lyi	-----	Thai-ma-ma	(Th-ma-ma)	195. Deer.
Ey-ly-ma-thai-lyi	Ey-ly-ma-thai	Ey-ly-ma	Ey-ly-ma (or Ey-ly-ma)	196. I am.
Ey-ly-ma-thai-lyi	Ey-ly-ma-thai-lyi	Ey-ly-ma-thai-lyi	(Ey-ly-ma)	197. Thou art.
lyi-ma-lyi	Ay-ly-ma-ma	Ey-ly-ma	(Ey-ly-ma)	198. He is.
Ey-ly-ma-ma-lyi	Ey-ly-ma-ma-lyi	Ey-ly-ma	(Ey-ly-ma-ma)	199. We are.
Ey-ly-ma-ma-lyi	Ey-ly-ma-ma-lyi	Ey-ly-ma-thai-lyi	(Ey-ly-ma-ma)	200. You are.

English.	Thompson (W. H. Cyril).	Griffiths (R. H. Tynes).	Tarleton (L. Ross).	HSK (Hsinhsung HS. Tones).
133. They are . . .	133.3	133.3	133.3	A-shai mai . . .
133. I was . . .	133.4	133.3	133.3	Ho lo-mai . . .
133. They was . . .	133.3	133.3	133.3	Fung-shi mai . . .
134. He was . . .	133.3	133.3	133.3	Shai-shai mai . . .
135. We were . . .	133.3	133.3	133.3	K'wai-shai mai . . .
135. You were . . .	133.3	133.3	133.3	Fung-shi mai . . .
135. They were . . .	133.3	133.3	133.3	A-shai mai . . .
135. He . . .	133.3	133.3	133.3	Tsai-shai (Sh. Shai)
135. We be . . .	133.3	133.3	133.3	Tsai-shai (Sh. Shai-shai)
135. They . . .	133.3	133.3	133.3	Tsai-shai (Sh. Shai)
135. Having been . . .	133.3	133.3	133.3	Tsai-shai (Sh. Shai-shai)
135. I may be . . .	133.3	133.3	133.3	Shai-shai-shai . . .
135. I shall be . . .	133.3	133.3	133.3	Shai-shai . . .
134. I should be . . .	133.3	133.3	133.3	Shai-shai . . .
135. But . . .	133.3	133.3	133.3	Shai . . .
135. To have . . .	133.3	133.3	133.3	Shai-shai . . .
135. Having . . .	133.3	133.3	133.3	Shai-shai . . .
135. Having been . . .	133.3	133.3	133.3	Shai-shai . . .
135. I have . . .	133.3	133.3	133.3	Shai-shai-shai . . .
135. They have . . .	133.3	133.3	133.3	Fung-shai mai . . .
135. He have . . .	133.3	133.3	133.3	Shai-shai . . .
135. We have . . .	133.3	133.3	133.3	Shai-shai . . .
135. You have . . .	133.3	133.3	133.3	Fung-shai mai . . .
134. They have . . .	133.3	133.3	133.3	A-shai (Sh. Shai) . . .
135. I have (Past Tense) . . .	133.3	133.3	133.3	Shai-shai . . .
135. They have (Past Tense) . . .	133.3	133.3	133.3	Shai-shai . . .
135. He have (Past Tense) . . .	133.3	133.3	133.3	Shai-shai . . .

Idem (English).	Idem (Pinyin).	Idem (Pinyin with Tone).	Idem (Latin and English).	English.
They are going.	Ātāi kōng-sūi-tū	Hēi shì-tāi	(Hēi-shì-tāi only)	141. They are.
They are not going.	Hēi kōng-sūi-tū	Hēi-tāi	—	142. I am.
They are not going.	Hēi kōng-sūi-tū	Tāng-āi shì-tāi	—	143. They went.
They are not going.	Ātāi kōng-sūi-tū	Hēi shì-tāi	(Hēi-shì-tāi only)	144. He was.
They are not going.	Hēi kōng-sūi-tū	Hēi-shì-tāi	(Hēi-shì-tāi only)	145. We were.
They are not going.	Hēi kōng-sūi-tū	Tāng-āi kōng-sūi-tāi	(Tāng-shì kōng-sūi-tāi)	146. They were.
They are not going.	Hēi kōng-sūi-tū	Hēi-shì-tāi	(Hēi-shì-tāi only)	147. They were.
There	Hēi-tāi	Hēi-tāi	—	148. He.
There	Hēi-tāi	Hēi-tāi	(Hēi)	149. To be.
There	Hēi-tāi	Hēi-tāi	—	150. Being.
There	Hēi-tāi	Hēi-tāi	—	151. Moving here.
There	Hēi-tāi	Hēi-tāi	—	152. I may be.
They are not going.	Ātāi kōng-sūi-tū	Hēi shì-tāi	—	153. I shall be.
They are not going.	Ātāi kōng-sūi-tū	Hēi shì-tāi	—	154. I should be.
They are not going.	Ātāi kōng-sūi-tū	Hēi shì-tāi	(Hēi-shì-tāi)	155. Don't.
They are not going.	Ātāi kōng-sūi-tū	Hēi shì-tāi	(Hēi-shì-tāi)	156. To be.
They are not going.	Ātāi kōng-sūi-tū	Hēi shì-tāi	(Hēi-shì-tāi)	157. Being.
They are not going.	Ātāi kōng-sūi-tū	Hēi shì-tāi	(Hēi-shì-tāi)	158. Having been.
They are not going.	Ātāi kōng-sūi-tū	Hēi shì-tāi	—	159. I am.
They are not going.	Ātāi kōng-sūi-tū	Hēi shì-tāi	—	160. They have.
They are not going.	Ātāi kōng-sūi-tū	Hēi shì-tāi	—	161. He has.
They are not going.	Ātāi kōng-sūi-tū	Hēi shì-tāi	—	162. We have.
They are not going.	Ātāi kōng-sūi-tū	Hēi shì-tāi	—	163. You have.
They are not going.	Ātāi kōng-sūi-tū	Hēi shì-tāi	—	164. They have.
They are not going.	Ātāi kōng-sūi-tū	Hēi shì-tāi	—	165. I had (Past Tense).
They are not going.	Ātāi kōng-sūi-tū	Hēi shì-tāi	—	166. They had (Past Tense).
They are not going.	Ātāi kōng-sūi-tū	Hēi shì-tāi	—	167. He had (Past Tense).

English	Hangul (H. & Yidd)	Chinle (P' & Yidd)	Hachin (A. Rom)	Hsi Chingang (Hsi Yung)
185. We had (Past Plural)		185. 185	185. 185	185. 185
186. You had (Past Plural)		186. 186	186. 186	186. 186
187. They had (Past Plural)		187. 187	187. 187	187. 187
188. I am having		188. 188	188. 188	188. 188
189. I was having		189. 189	189. 189	189. 189
190. I had been		190. 190	190. 190	190. 190
191. I may have		191. 191	191. 191	191. 191
192. I shall have		192. 192	192. 192	192. 192
193. I will have		193. 193	193. 193	193. 193
194. He will have	194. 194	194. 194	194. 194	194. 194
195. We shall have		195. 195	195. 195	195. 195
196. You will have		196. 196	196. 196	196. 196
197. They will have		197. 197	197. 197	197. 197
198. I should have		198. 198	198. 198	198. 198
199. I am having		199. 199	199. 199	199. 199
200. I was having		200. 200	200. 200	200. 200
201. I shall be having		201. 201	201. 201	201. 201
202. I go		202. 202	202. 202	202. 202
203. You go		203. 203	203. 203	203. 203
204. He go		204. 204	204. 204	204. 204
205. We go		205. 205	205. 205	205. 205
206. You go		206. 206	206. 206	206. 206
207. They go		207. 207	207. 207	207. 207
208. I went		208. 208	208. 208	208. 208
209. They went		209. 209	209. 209	209. 209
210. He went		210. 210	210. 210	210. 210
211. We went		211. 211	211. 211	211. 211

Idi (English).	Idi (Sipak)	Idiom (Shanghaing K'ia Tsang).	Idiom (Lachin and Shanghai)	English.
Ky-tseu sui-dang-m-t	Ku-tseu sui-dang-m-t	...	...	181. We have (Past Present).
Naung-m sui-dang-m-t	Naung-m sui-dang-m-t	...	...	182. You have (Past Present).
Naung-t sui-dang-m-t	Tai-t sui-m sui-dang-m-t	...	...	183. They have (Past Present).
Kyi-dang-m sui-t-t	...	Kai tsien	...	184. I am having.
...	...	Kai gang-m-t p'at-t	...	185. I was having.
Kyi sui-dang-m-t	...	Tsang-t p'at-t-t-t	...	186. I had been.
...	...	Kai p'at-t-t p'at-t	(Kai p'at-t-t-p'at-t)	187. I am having.
Kyi sui-dang-m-t	...	Kai p'at-t-t tsen-t	(Kai p'at-t-t tsen-t)	188. I shall have.
Kyi sui-dang-m-t	...	...	...	189. They will have.
Kyi sui-dang-m-t	...	...	...	190. He will have.
Kyi sui-dang-m-t	...	...	...	191. We shall have.
Naung-m sui-dang-m-t	...	...	...	192. You will have.
Naung-t sui-dang-m-t	...	...	...	193. They will have.
...	...	Kai p'at-t-t-t	...	194. I should have.
Ki-dang sui-t-t-t	Ki-dang sui-t-t-t-t	Kai sui-t-t-t sui-t-t-t	(Kai p'at-t-t)	195. I am having.
Ki-dang sui-t-t-t-t	...	Kai-t-t-t sui-t-t-t sui-t-t-t	(Kai p'at-t-t)	196. I was having.
Ki-dang sui-t-t-t-t	...	Pa-t-t-t sui-t-t-t-t	...	197. I shall be having.
Kyi sui-t-t	Ki sui-t-t	Kai tsien sui	Kai tsien(t)	198. I go.
Naung-m sui-t	Naung-m sui-t	Dang-t tsien	Kai tsien(t)	199. You go.
Kyi sui-t	Kyi sui-t	Ki tsien sui	Ki tsien(t)	200. He goes.
Kyi sui-t-t	Kyi sui-t-t	...	...	201. We go.
Naung-m sui-t-t	Naung-m sui-t-t	...	...	202. You go.
Naung-t sui-t	Tai-t sui-t sui-t	...	...	203. They go.
Kyi sui-t-t-t	Kyi sui-t-t-t	Kai tsien sui	Kai tsien(t) tsien(t)	204. I work.
Naung-m sui-t-t	Naung-m sui-t-t	Dang-t tsien sui	Kai tsien(t) tsien(t)	205. You work.
Kyi sui-t-t	Kyi sui-t-t	Ki tsien sui	Ki tsien(t) tsien(t)	206. He works.
Kyi sui-t-t-t	Kyi sui-t-t-t	...	...	207. We work.

English	Manchu (P. & Yelt.)	Manchu (P. & Yelt.)	Manchu (G. Man.)	Manchu (Shingung) and Chinese
212. You must	...	...	...	...
213. They walk	...	...	...	...
214. Go	...	Go	...	Go
215. Going	...	...	...	Going home
216. Home	...	...	...	Home
217. What is your name?	What is your name?	What is your name?	What is your name?	What is your name?
218. How old is this house?	How many years is this house?	How many years is this house?	How many years is this house?	How many years is this house?
219. How far is it from here to Kiamoo?	How far is it from here to Kiamoo?	How far is it from here to Kiamoo?	How far is it from here to Kiamoo?	How far is it from here to Kiamoo?
220. How many years are there in your father's house?	How many years are there in your father's house?	How many years are there in your father's house?	How many years are there in your father's house?	How many years are there in your father's house?
221. I have walked a long way to-day.	I have walked a long way to-day.	I have walked a long way to-day.	I have walked a long way to-day.	I have walked a long way to-day.
222. The son of my uncle is married to his sister.	The son of my uncle is married to his sister.	The son of my uncle is married to his sister.	The son of my uncle is married to his sister.	The son of my uncle is married to his sister.
223. Is the house in the middle of the other house?	Is the house in the middle of the other house?	Is the house in the middle of the other house?	Is the house in the middle of the other house?	Is the house in the middle of the other house?
224. Put the middle upon the back.	Put the middle upon the back.	Put the middle upon the back.	Put the middle upon the back.	Put the middle upon the back.
225. I have looked for you with many steps.	I have looked for you with many steps.	I have looked for you with many steps.	I have looked for you with many steps.	I have looked for you with many steps.
226. He is going early on the top of the hill.	He is going early on the top of the hill.	He is going early on the top of the hill.	He is going early on the top of the hill.	He is going early on the top of the hill.
227. He is sitting on a horse under that tree.	He is sitting on a horse under that tree.	He is sitting on a horse under that tree.	He is sitting on a horse under that tree.	He is sitting on a horse under that tree.
228. My brother is taller than his sister.	My brother is taller than his sister.	My brother is taller than his sister.	My brother is taller than his sister.	My brother is taller than his sister.
229. The point of that stone is sharp and a half.	The point of that stone is sharp and a half.	The point of that stone is sharp and a half.	The point of that stone is sharp and a half.	The point of that stone is sharp and a half.
230. My father lives in that small house.	My father lives in that small house.	My father lives in that small house.	My father lives in that small house.	My father lives in that small house.
231. Give this paper to him.	Give this paper to him.	Give this paper to him.	Give this paper to him.	Give this paper to him.
232. Take these papers from him.	Take these papers from him.	Take these papers from him.	Take these papers from him.	Take these papers from him.
233. Does he go well and bad with you?	Does he go well and bad with you?	Does he go well and bad with you?	Does he go well and bad with you?	Does he go well and bad with you?
234. Does water flow to the well?	Does water flow to the well?	Does water flow to the well?	Does water flow to the well?	Does water flow to the well?
235. Walk before me.	Walk before me.	Walk before me.	Walk before me.	Walk before me.
236. Where has your son just got?	Where has your son just got?	Where has your son just got?	Where has your son just got?	Where has your son just got?
237. From where did you buy this?	From where did you buy this?	From where did you buy this?	From where did you buy this?	From where did you buy this?
238. From a shopkeeper at the village.	From a shopkeeper at the village.	From a shopkeeper at the village.	From a shopkeeper at the village.	From a shopkeeper at the village.

the (English).	the (Pepel).	Chinese (Pekingese) S.H. words.	Chinese (Kanton and Shanghai).	English.
Hang-sue sui ch'ui-ti	K'ang-sue sui ch'ui-ti	hang sui ch'ui-ti	hang sui ch'ui-ti	111. I've went.
Hei-tai ch'ui-ti	Tai tai sui ch'ui-ti	hei tai ch'ui-ti	hei tai ch'ui-ti	112. They went.
Suei	Suei	Tai-tai	(Tai-tai)	113. Go.
Suei	Suei	Tai-tai wai	(Tai-tai)	114. Going.
Suei	Suei	Tai-tai sui	(Wei-tai)	115. Green.
		Fang-sue sui sui sui sui?	Suei sui sui (sui sui)?	116. What is your name?
		Suei sui sui sui sui sui?	(Suei sui sui sui sui sui?)	117. How old is this house?
		Li sui sui sui sui sui?		118. How far is it from here to Kaitum?
		Suei sui sui sui sui sui?	(Suei sui sui sui sui sui?)	119. How many men are there in your house's house?
		Suei sui sui sui sui sui?	(Suei sui sui sui sui sui?)	120. I have walked a long way today.
		Suei sui sui sui sui sui?	(Suei sui sui sui sui sui?)	121. The son of my uncle is married to his sister.
		Suei sui sui sui sui sui?		122. Is the house in the middle of the street here.
		Suei sui sui sui sui sui?		123. Put the middle open the house.
		Suei sui sui sui sui sui?	(Suei sui sui sui sui sui?)	124. I have known her ever with many things.
		Suei sui sui sui sui sui?		125. He is going out on the top of the hill.
		Suei sui sui sui sui sui?	(Suei sui sui sui sui sui?)	126. He is sitting on a horse under the tree.
		Suei sui sui sui sui sui?		127. His brother is taller than his sister.
		Suei sui sui sui sui sui?	(Suei sui sui sui sui sui?)	128. The price of coal is very cheap and a little.
		Suei sui sui sui sui sui?		129. My father has a short beard.
		Suei sui sui sui sui sui?		130. Give the paper to her.
		Suei sui sui sui sui sui?		131. What does she say from here.
		Suei sui sui sui sui sui?		132. Send her well and send her with respect.
		Suei sui sui sui sui sui?		133. Draw water from the well.
		Suei sui sui sui sui sui?	(Suei sui sui sui sui sui?)	134. Walk before me.
		Suei sui sui sui sui sui?		135. Whom has your hand got?
		Suei sui sui sui sui sui?		136. From whom did you buy that?
		Suei sui sui sui sui sui?		137. From a neighbor of the village.

'head', 'mouth', 'home', 'cow', etc., must be quite differently translated in Mèl and in the Kuki-Chin forms of speech. We sometimes find forms with an odd appearance resembling one of Tibetan. Thus, *jea*, house, Tibetan, *kye* ; *dot*, dog, Tibetan *kyé*, *dinghla* pig, Burman *thaw*. The greatest part of the vocabulary, however, is apparently independent, or corresponding words are found now in one and now in another group of connected languages.

Under such circumstances the classing of Mèl can only be provisional until we get more and better materials. We have found it to agree with Burmese in important points, while also other languages such as Nigé, Boko and Kuki-Chin languages sometimes have parallel forms and words.

The Mèl tribe has perhaps branched off from the Burmese branch of the Tibeto-Burman family at a very early date, before the modern groups such as Boko, Faga, Kuki-Chin, etc., had been developed. They were perhaps the forerunners of the great Burmese invasion of Farther India. The Avestan tradition that the Mèl were settled in Arakan before the Myanmars were entered it would agree well with this supposition.

UPPER BURMAN LANGUAGES.

In Northern and North-Eastern Burma there are a number of tribes whose languages have not yet been thoroughly examined, but all of which appear to be more or less closely connected with Burmese and are probably hybrids. For the sake of completing the survey of the Tibeto-Burman group, I give the following very brief account of these forms of speech, which is entirely based on Moore Scott and Hardman's *Glossary of Upper Burma*.

A.—DARU AND KARE.

The Darus live along the border which separates the Shans from the Burmese. They form a considerable proportion of the population of the Magway sub-division of Mandalay, are numerous in the Bala mian, in Mong Léng, Hsiao Hsi, and Western Lashawet. They are also found in all states in the Myitah, especially in Panglun, Pohn, Yungun, and Hsiao. They are a hybrid race of Shan and Burmese. Their present speech is a form of Burmese with a great admixture of foreign words. See *Glossary of Upper Burma*, Vol. I, Pt. I, pages 242 and 2.

The Darus are apparently different from the Burms, and are perhaps originally Tungphans (i.e. Karens). They are found in Panglun, Kprek Yek, Loi Hsok, and the surrounding larger states, but are not very numerous.

The Karens are Burmese and Shan half-breeds with traces of Chin and perhaps Kachin blood. If they had ever a distinct language it is now extinct or has been so much modified by all its neighbours as to be little better than a kind of Yiddish. The Karens are chiefly found in the Kachin district. See *Glossary of Upper Burma*, Vol. I, Pt. I, pages 222 and 2. Vocabulary on pages 401 and 2.

B.—HYBRIDS OF KACHIN AND BURMESE.

The following languages appear to be hybrids between Kachin and Burmese. Some of them have been already referred to when dealing with the Kachin group, but as they

are all more closely connected with Burmese they are again mentioned here. It is possible that they are not hybrids, but independent forms of speech.

The *Jai or Sai* are a half-breed branch of the Lepel Kachins, and their headquarters are in the hills in the neighbourhood of Moqueang. Their language does not seem to be connected with Kachin, but agrees best with those of the other members of the above group. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 377 and ff. Vocabulary on pages 630 and ff.

The *Lashis* are much mixed up with the *Sais* and with them are spread all along the frontier of Burma, north, east, and south-east of Mianm. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, page 387. They are a hybrid race, see page 382. Vocabulary on page 640.

The *Marus*, so far as known territory is concerned, frequent the borderland of Burma and China, particularly to the north-east of Takewgyi, south of the main Lachi settlement, and east of Loi Nya. They are however found north and west of this, as far as Kacha. They are believed to have come originally from the north. Their language is closely connected with *Sai* and *Lachi*. It is nearer Burmese than Kachin. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 393 and ff. Vocabulary on pages 661 and ff. Possibly a hybrid race.

The *Hpöns* are found so far only in the upper delta of the Irrawaddy between Shamo and Shaba and just above it in the Hsankin valley to the south-east of Shaba. They have nothing to do with Shöns, but are much more closely connected with Burmese. 'It is possible that they are a more sort of thibetian, like the Tava and Dacus and Kachin, full of traces of all their neighbours.' See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 395 and ff. Vocabulary on pages 661 and ff.

The *Achangs* call themselves *sai* and are called by their Chinese neighbours *Nyachang* or *Achang*. They appear to be called *Paras* by the Kachins passed about. The name *Maiingtha* is a simple Burmese perversion of the Shöns form *Tai Mäng Hsa*, that is to say, Shöns from the two Hsa states, *Hu Hsa* and *La Hsa*. The Upper Burma *Gazetteer* also calls them *Paras* or *Tawags*. The Kachins regard them as being indirectly connected with them. Their dress, religion, and customs are those of the Chinese Shöns. They are found on the west border of the Chinese state of Szech and in Khamti Long. Their language is a curious mixture. Captain H. R. Davies estimates that about thirty per cent of their vocabulary appears to be connected with Burmese, and twelve per cent with Shöns. A reference to the published vocabulary shows a close resemblance between the *Achang* and *Lachi* vocabularies and the one previously available for comparison. I therefore include *Achang* in this group. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 399 and ff., 418 and ff. Vocabulary on page 661 and ff.

C.—THE LILAWE SUB-GROUP.

A group of some six languages, of which *Lilawe* is the principal, seems to be connected with Burmese. They all seem to be related to each other. They are the following:—

The *Lilawes* are found chiefly in the neighbourhood of Salin and scattered in high altitudes always in very small villages throughout the Northern Shün States and

Móng Mi. The Kachins call them Tawya and the Chinese Liaww. The language has no resemblance to Kachin, but is practically the same as La'ha. It is possible that, like the La'ha, they are a half-breed race. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 398 and 397. Vocabulary on pages 601 and 702.

The La'ha are commonly referred to as the Ma Hsi. The Chinese call them Lo-wich or Lau'ha. They are locally called Myen by the Shans, while the Wa sometimes called them Kwi, which seems to be really the name of a sub-tribe. In the Kéngting State there are two main divisions who call themselves La'ha-na and La'ha-hai, and speak different dialects. The principal seat of the La'ha, so far as known, is in the country north of Móng Lai between the Salween and the Mekong. There are also colonies of them scattered over Kéngting and Kéng Cheng. Their language is practically the same as Liaww. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 398 and 2. Vocabulary of La'ha on pages 670 and 2. Of La'ha-na on pages 697 and 2, and of La'ha-hai on pages 698 and 2.

The Akha or Kawa are probably the most numerous and widely distributed of the hill tribes of Kéngting. Their language appears to be connected with La'ha and Liaww, but the resemblance is not very close. I have placed them provisionally in this group. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 398 and 2. Vocabulary on pages 692 and 2.

The Aka are probably a half-breed race. They are closely related to the Akha and also dwell in Kéngting. Their language is very similar to Akha, and in the case of the pro nouns, closely resembles La'ha. There is no record of the Akha pro nouns. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, page 394. Vocabulary on page 694.

The Liaww are a transfrontier tribe who live on the upper courses of the Salween and Mekong. Their language, so far as we can judge from the meagre vocabulary available, is allied to that of La'ha and Liaww, and, through them to that of Burmese. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, page 618. Vocabulary on page 671.

The head-quarters of the Miao or Mowon are at Yatche, near the Mekong, a little south of Yeku, about the 26th parallel of north latitude. They call themselves Na-chi or Na-chi. They are a transfrontier tribe, and the one meagre vocabulary which we possess points to a close connection of their language with that of the Liaww. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, page 618. Vocabulary on page 671.

B.—UNRECORDED LANGUAGES.

The following appear to be Tibeto-Burman, but, with the materials at my command, I am unable to say how they should be grouped.

The Lolo are a transfrontier tribe, whose home is the part of Szu-ch'uan included in the large land made by the Yangtsi River in 194° east longitude. Thence they have spread south into Yunnan and east into Kweichow, and are found in scattered communities as far as Szechuan and the southern frontier. They call themselves Lo-wu and Ngowu, and in some dialects Na-wu. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 612 and 2. On page 679 there is given a vocabulary of the Lolo spoken in Móng-hwa village. The language is said to resemble Liaww, but I do not find this to be borne out by this vocabulary. On page 628 it is stated that some authorities consider that Lolo should be grouped with Burmese.

The Lantien are a Yao tribe found in Kweichow. The few words of Yao which are available give no real clue as to the classification of the race. It may fairly confidently be said that they have no race connection with the Tai, the Wa-Palaung, or the La'ha Lien stocks. The most probable conjecture is that they are an off-shoot or a half-breed race of the Hmong or Miao-tzu. See *Geography of Upper Burma*, Vol. I, Pt. I, pages 604 and 6. Vocabulary on pages 671. *Account of the Hmong or Miao-tzu* on pages 657 and 8.

Ming Chi'ang. Vocabulary on pages 676 and 8.

Miao. *Ibid.*

Pyin or Pym. Vocabulary on pages 717 and 8.

MRIS.

The Mris are settled in the Arakan Hills and in the Chittagong Hill Tracts. Their name is given as *Mris* by Sir W. Hunter, but his authority was Captain Lewis, who speaks the name *Mris*. Sir Arthur Phayre says about them:—

"This is a hill tribe now much reduced from its ancient state. They once dwelt on the river Kalahan and its banks, but have been gradually driven out by the Khasi tribes. They have therefore migrated to the West, and occupy hills on the border between Arakan and Chittagong. The *Kachawung*, or history of the Arakanese kings, refers to this tribe as already in the country when the *Mjansa* (La Burman) first entered it. It states also that one of the tribe was chosen king of Arakan about the fourteenth century of the Christian era. The tradition recorded in the same work also implies that the *Mris* and *Mjansa* must not be of the same lineage, though this connection is denied by the Arakanese of the present day, who regard the *Mris* tribe as "wild men" living in a degraded state, and consider that it would be degrading to associate with them. The number of the *Mris* tribe in Arakan amounts to about 12000 souls. Their language is *marwima*. They call themselves *Mris*. Young *Mris* (youth *Mris*) is a name given to some of their clans by the Arakanese. *Mris* is also used by the Arakanese in a generic term for all the hill tribes of their country. The word *Khyang* is occasionally used in the same sense."

The number of *Mris* in Arakan, at the census of 1891, was 18,891. In the Chittagong Hill Tracts *Mris* was spoken by 100 individuals in the Chakma, and by 2,009 in the Boh Mong Chief's state. The total number of speakers was therefore:—

Burma	18,891
Boh Mong	2,009
Chakma	100
Total	21,000

The fullest account of this tribe is given by Captain Lewis in the work quoted under authorisation below. Sir W. Hunter, in his *Statistical Account of Bengal*, has reproduced this description in a shorter form, and from his later work the following notes are taken:—

"The *Mris* are a tribe which formerly dwelt in the Arakan Hills; they now live principally to the west of the river Sittoung, and along the Mithanai river within the Chittagong Hill Tracts. They assert that they were driven from Arakan by the Khasis, and some five generations ago blood had existed between them, and others often took place. The spread of British influence among these tribes has now put a stop to such quarrels. . . . In physique, they are tall powerful men, dark complexioned, with no Mongolian type in their features. They are a peaceable, kind people, and in a dispute among themselves do not fight, but call in an ascetic, who tells them the decision of the spirits in the matter. They have three gods,—*Wai*, *Twai*, the Great Father; *Seng-Ting*, the hill spirit; and *Geung*, the deity of the rivers. . . . They have no regular laws as to a foreign state. Their military code is by gun, fire, and the spear. On serious occasions they assemble by one of their gods, to whom at the same time a sacrifice must be offered. The killing of an ox, one of the sacrifices they believe will be certainly punished by disease, ill-luck, and death. A young man has to serve three years for his wife in his father-in-law's house; and if wedded, this preliminary can be dispensed with by paying 200 or 300 rupees. The principal marriage ceremony consists of feasting and drinking. Before marriage the women have considerable intercourse. A child is named the day after its birth. In cases of divorce, the husband is expected all that he owes for his wife, and she has to leave all her ornaments behind her. A second marriage among women is unusual, but a widow may remarry. On a man dying and leaving a young family, his eldest and nearest adult male relative takes too family and the deceased's wife to live with him. The *Mris* bury their dead. If a man has sons and daughters, and they marry, he lives with his youngest child, who inherits all property on the death of the father. Two sorts of slavery are recognised—*captives* taken in war, and *debtor slaves*, but both are treated alike. They fly to the hills of their villages by the drawing of bows. . . . They weave their own clothes from cotton grown by themselves. The men wear only a strip of cloth round the waist which is passed between the legs, and the women nothing beyond a short petticoat. They seem to think that their wife is lying with. They say that on their fathers' time men used to live to the age of a hundred years, but that now the average duration of life does not extend beyond fifty or sixty years."

It should be noted that *Mit* is quite different from *Mring*, the common name for Tipuak in the Chittagong Hill Tracts.

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- BRUNNEN, E. H.—*The British Burma Gazetteer*. Vol. 1, Bangalore, 1880. Note on *Khand* and *Mit* on p. 122.
- BRUNNEN, MAJOR W. GEORGE.—*The Hill People of Arakan*. Bangalore, 1881. Note on the *Mit* on pp. 11 and 2. Shows that *Khand* and *Mit* are of one family.
- BRUNNEN, E. H.— *Census of 1881. Burma Report*. Vol. 5, Bangalore, 1882. Mention of *Mit* on pp. 147 and 151.

A translation of the Fable of the Prodigal Son and a list of Standard Words and Phrases have been received from the Chittagong Hill Tracts. They are extremely corrupt and untrustworthy, but they are the only foundation of the notes on *Mit* grammar which follow. Sir George Campbell's specimen is so full of misprints that it has been of very little use. The grammatical sketch as well as the specimens printed below must, therefore, be used with great caution.

Pronunciation.—The spelling is very inconsistent, and it is often impossible to decide what the actual pronunciation is. In *doi-mat*, *doi-mat*, daughters, it seems to be the correct word; compare *chopet*, son. The personal pronoun of the first person singular is written *sep* in the specimen, and *sep* in the list. The correct form is probably *sep*, the same form as in *hoda*. *di* is probably also the word pronounced in *no-er-mung*, to go. Captain Lewis has *hewin*. *di* is apparently written for *e* in *pro-pit*, two, in the specimen. The list and other vocabularies give *pro*. *di* is probably also the actual word in *pet* and *pe*, to give, and perhaps in *col*, *col*, *sep*, or *col*, to be. Campbell has *sep*. The same verb perhaps also occurs in *how* *ku-ku* *col*, broad enough to spare. The postposition 'to', 'from', is written *doi*, *sep-d*, *diok*, *sep-p*, *sep*, and *diok*. Campbell has *how*, which is certainly a misprint. *di* is probably written for *e* in *mi*, what? the form *mi* occurring in most places. The negative particle is written *doi*, *diok*, and *do*. Captain Lewis has *doi*; *di* or *di* is probably the correct form.

A euphonic *y* occurs in forms such as *pro-pe* or *pro-pit* besides *pro-d*, two. In *doi-pit*, one, *ip* is apparently written for *y*.

The difference between hard and soft components seems to be small. Thus, we find *pa* and *ba*, *ta*, *ka*; *pa*-*shap* and *ba*-*shap*, *ta*, together; *š*-*šap* and *š*-*šap*ta, *š*ap; *š*-*š* and *š*-*š*ta, *š*ta, etc.

Aspirates are interchanged with unaspirated consonants; thus, *khel* and *kel*, to; *khpen-kyan*, much; *khong-kong*, good; *phai-nai* and *pai-nai*, he, etc. *Fhong-kong*, good, is probably the Burmese word *long*, the common word for 'good' in Malayan languages.

Final consonants are often altered. Thus we find *ka* and *kā*, a plural suffix; *ka*, *kā*-*pi*, *kā*-*pi*, and *kā*-*pi*, one; *kā*-*na* and *kā*-*kā*-*na*, two; *pi* and *pa*, pig; *ka*-*a* and *ka*-*u*, to, etc. The *k* which is often added after a final vowel is perhaps only a case indicator. Thus *kā*-*na* and *kā*-*ka*-*na*.

CH is probably pronounced *ts*, for we find *tsu-mat*, daughter; *tsai*, child; *chit-pet*, *tsai* and *tsai*, male-child, son. Compare Burmese *tsai*, a Chinese *tsai*, child. The name also means 'small.' It is written *ja* in No. 232. CHA probably represents *a*; thus, *ma-pa-ang* *tsai* *tsai* *ma-pa-ang* *tsai* *chit-pet* *tsai* *tsai*, my uncle's son his-daughter-with joined-a. CHU-pang seems to be identical with *chua* in *tsai*-*chua*, hair.

If *h* is interchanged with *ag* in *hiss* or *hiss*, back. *Gu* is often written for *ag*; thus, *ague*, a servant; *guess* and *ague*, be, etc. Final *ag* seems to be very faintly sounded. Thus Hodgson gives *loang*, one, where the spectrum has *lo*, *loil*, or *loil*; we find *swag* and *swa*, *hup*; *u* and *gung*, good, etc. We often find *a* or *o* instead of *u*; thus, *swang*, *swag*, and *swa*, to go to; *swal*, *swal*, and *swal*, to be, etc.

Articles.—The numeral *śat* or *śa*-*śat* may be used as an indefinite article, while *śat* is expressed by means of demonstrative pronouns or relative clauses.

Prefix.—The prefix *di-* is often used before nouns, especially before such as denote relationship; thus, *dog-dog*, *my father*. It seems to be used like the corresponding prefix in Sanskrit, in order to form nouns from verbs. Thus, *di-apt*, servant; *di-athetic*, heretic; *di-athetic*, clerk (Sanskrit *madh*, from *mad*, to set on).

Gender.—Gender is only apparent in the case of animate beings. It is sometimes, in the case of human beings, distinguished by using different words; thus, *father*, *son*, *brother*, *mother*, *sister*, *brother*; *husband*, *wife*. The male suffix, in the case of human beings, is *son*, and the female *daughter*; thus, *old son*, *new daughter*. The gender of animals is distinguished by means of the suffixes *he*, *male*, and *she*, *female*; thus, *old he*, a bull; *female cow*; *new he*, a new male cow; *she*, a cow.

Sender.—There seem to be two numbers, the singular and the plural. When it is necessary to distinguish the plural, some word meaning 'multitude', 'all', etc., is added. Thus, *poi tai-tai, tai-tai*; *ying-ai tai-tai*, good men; *ma-shieh yung tai-tai*, good women. But, and perhaps also *tai* or *tai*, seems to be identical with *tai* in *tsai-tai-tai*, spare everything. The word *tsai* in *tsai-tai tsai-tai*, three ruyens, is perhaps also a plural suffix.

Case—The Nominative and the Accusative do not generally take any suffix. In primitive form, he was in want, we apparently have a nominative suffix *hi*. The most common suffix occurs in Burmese, especially in adverbial phrases.

It is not certain whether there occurs any proper suffix of the agent. In *ayag* *ni* *si* *ti* *ti*, I strike; *ni* *ay* *ni* *ti*, then without; *ay* *ni* *gi* *ti*, I may strike, *ni* and *ay* are perhaps such suffixes. But *ni* also occurs after the subject of an intransitive verb; thus, *ayag* *ni* *ayag*, I go. In *ayag* *ni* *gi* *ni* *ni* *ay*, I getting property, my share, *ay* is perhaps the suffix of the agent.

The suffix *khak*, *kol*, *keap*, *ka*, or *ga* is sometimes added to the object; thus, *ka-oh-ka-oh*, the son the father (subject) saw; *ang-ga-pa*, *pa*, *na-to* give, etc. Compare the corresponding suffix *ka* in Burmese.

The Genitive is denoted by putting the governed before the governing noun; thus, *ka-pa-oh-ka-oh*, the father's house is. The suffix *khak* may be added; thus, *pa-oh-oh-khak*, *ka-oh-khak*, his neck. In roughed *ka-oh-khak* *ka-oh-khak* *ka-oh-khak*, this house's room here-much, we is inserted between the two nouns. Compare Khmer *ang* and *ka*, Burmese *ka*, &c. The Vocative may be formed by suffixing *o*; thus, *ka-pa-o*, O father. Other relations are indicated by means of postpositions. Such are:—*ah*, in, at; *ka*, with; *ka*, to; *ka-oh-ka*, at the back of, behind; *ka-oh-ka*, to, from, etc.

Adjectives.—Adjectives sometimes follow, and sometimes precede, the noun they qualify; thus *na-oh-pa-oh-pa-oh*, man good two; *pa-oh-pa-oh-oh-oh-oh-oh-oh*, of good man, *oh*, good man all word, the word of good man. *Oh* in *pa-oh-pa-oh* is probably the suffix of the relative participle. *Oh* seems to be another form of the same; thus, *ka-oh-oh-oh*, far-being country, but *ka-oh-oh-oh-oh-oh-oh-oh-oh*, *ka-oh-oh-oh-oh-oh-oh-oh-oh*, how far? The particles of comparison are *oh* and *ka-oh*; thus *pa-oh-oh-oh-oh*, *oh*, *oh* than good, better; *na-oh-oh-oh-oh*, *oh*, that than high; *pa-oh-oh-oh-oh-oh-oh-oh-oh*, *oh*, *oh* than he high is. *Oh* in *pa-oh-oh-oh* is an intensifying verbal suffix.

Numbers.—The numerals are given in the list of words. They sometimes follow, and sometimes precede, the noun they qualify; thus, *na-oh-pa-oh* and *oh-pa-oh*, one man. The list of words has *oh*, one. The final *e* is also written *ya*, *pa*, *ya*, and *pa*, and the *e* preceding it is generally dropped. It is therefore probably absent. Thus, *na-oh-pa-oh-oh-oh-oh-oh-oh-oh*, man one-of one two word. *Ya* or *a* and *pa* are regularly added to a numeral when the qualified noun denotes persons. It is dropped when animals are spoken of; thus, *oh-oh-oh*, dog one, a dog. *Ya* is therefore probably a generic suffix. The generic particles are therefore probably suffixes, and not prefixes, just as in Burmese when they are suffixed when the numeral is less than ten. It corresponds to Burmese *pa-oh*, English *pa*, a generic particle used to denote rational beings. The generic suffix used with reference to money seems to be *oh*; thus, *na-oh-oh-oh-oh-oh-oh-oh-oh*, this-of price two-yes and a-half. The generic particles are apparently also used alone, as a kind of indefinite article; thus, *ka-oh-oh* a-cloth; *oh-oh-oh* a-thing, *oh-oh*, *oh-oh*, a-bird. *Oh-oh* corresponds to the Burmese generic particle *a-oh*, (written *a-oh*), a piece of cloth. No generic particle is used in cases like *na-oh-oh-oh*, a be good; *na-oh-oh-oh-oh*, a ring, etc.

Personal.—The following are the Personal pronouns:—

<i>ang</i> , we, I.	<i>na</i> , he, thou.	<i>pa-oh</i> , he.
<i>ang</i> , my.	<i>na</i> , thy.	<i>pa-oh</i> , his.
	<i>na-oh</i> , him.	
<i>ang-ang</i> , <i>ang-ang</i> , we.	<i>na-na</i> , you.	<i>pa-oh</i> , he-thou, they.

Several other forms occur; many of them, however, are only different spellings of the above. Instead of *ang-na*, we, we also find *ka-ang* and *ka-ang-na*. The latter form may be a miswriting, but it may also be compared with Burmese *ka-ang*, *ka-ang-na*, we. The list interchanges the second and third persons placed in two places. It also has the form *na-na*, they. This word means 'him' in the spoken form.

Demonstrative pronouns.—*Fai, fai-pá, and pai-mi, that; mǎi-mǎi, that.* A pronoun *comp-tái, this*, seems to occur in No. 121, *comp-tái kóng-tái, this house.* The Demonstrative pronouns are generally used as personal pronouns of the third person. The suffix *mi* seems to be that of the relative participle; thus, *no-mi kóng-chang, this what? tá, apparently 'being-what?'* *Ko-mi* seems to be derived from the verb *mí, I know mǐ, to be.* The suffix *mi* is dropped when the pronoun is used as a prefix; thus, *mǎi-mǎi, that is mǎi-mǎi-mǎi, his daughter.*

There are no *Relative pronouns.* A relative participle seems to be formed by adding the suffix *mi*; thus, *dag-fag á-tá-mi mǎi, mǎi-by to-beget property, the property which I shall get.* The same form seems to occur in passages such as:—*chǎ á-so-mi, our young-being, the younger son; jǎi-chǎ-mi, pigs-eaten-what, pigs' food, hawks; te-chǎ-mi, now, all that I have, etc.* The suffix is, sometimes *mi*, and not *mi*; thus, *á-tá-mǎi, goes, a fair country; kǎi-chǎ wǎng-mǎi-tá, house-to coming-there-mi, when he came near to the house; compare tá-tá, time-at, when.*

Interrogative pronouns.—*Mǐ, or mǐ-pá, who? táng, what? kóng-pá, why? mǎi-mǎi, how many? mǎi-khǎi, how much?*

An *Indefinite pronoun* seems to be formed by adding the suffix *pa* to the first numeral; thus, *tá-pa-pá-pá-khǎi-chǎ jǎi-mǐ, any body gave-food-not to him.*

Verbs.—There are no *conventional prefixes* used in order to denote the person and number of the subject. In *an kóng-tái-á-pá á-mǎi tá-tá-tá á-mǎi, thy back-at whom beg goes?* we have perhaps a personal prefix of the third person in the *á* of *á-mǎi*.

The root alone, without any suffix, is generally used in order to denote the present and past time; thus, *ng mǐ, I am; pai-mi mǐ, he was.* Several suffixes may be added, but I am unable to give the exact meaning of them. A suffix *á* occurs in forms such as:—*ng mǐ á-tá, I strike; chí-mǐ, gathered; tá-tá, returned, etc.* Another suffix is *tá*; thus, *an mǎi-tá-tá, thou guest; kóng-mǎi-tá-tá, I am dying; ng mǎi-tá-tá, I went; chí-mǎi-tá-tá, sent.* The suffix *tá-tá* generally seems to convey the idea of past time; thus, *kóng-tá-tá, was dead; á-tá-tá, has been found; mǎi-tá-tá-tá, toll-on (his work); kǎi-tá-tá, went, etc.* But it is also used to denote the present time; thus, *jǎi-mǐ mǎi-tá-tá, he goes.* Compare the verbal suffix *tá* in English. The suffix *ta* or *tá* is used in a similar way; thus, *tan-tá, asked; kǎi-tá-tá, wasted all; pa-mǎi-tá, heard. It is sometimes followed by tá-tá; thus, pai-mǐ tá-tá-tá-tá, he strikes; ng tá-tá-tá-tá, I have struck; chí-mǎi-tá-tá, he has married, etc.*

The suffix *tá-tá*, combined with a prefix *kǎi*, also occurs in *ng kǎi tá-tá-tá, I am striking. Ng-mǐ tá-tá-tá* occurs as the corresponding Imperfect; I was striking.

The root alone is apparently also used as a *Future*. Thus, *dag tá-pá á-pá tá dag-tá, dag tá-pá, I will arise, my-father to I-will-go, I will say.* The form *tá-pá* perhaps contains a suffix *á-pá*. The suffix *á* is used to form the future in *ng-tá-tá, I shall strike.* I cannot analyse the form *ng-mǎi-tá-pá, I shall be.* *Á-pá* seems to be identical with *á-mǐ, to sit*, for which Campbell gives *chǎ*. The same word apparently also occurs in *ng-pá kǎi-khǎi, I may be; kǎi-tá-pá-khǎi, in order to be merry, etc.*

²²²The root alone is also used as an *Imperative*. Thus, *mǎi, go; chí, eat, sit, be, get, give.* Sometimes a suffix *á* is added; thus, *tá-tá, strike; tan-tá, get, etc.* This form seems to be identical with the infinitive. In the first person plural we find a suffix *sa*, apparently corresponding to Burmese *sa*, to *shak-sa*, let us be merry. Other

An *Interrogative particle* is perhaps *ko* in *comp-ahd khangh* *an-ahng* *dim-m-hat* *ko*, *this house's years how many?*

Order of words.—I have been unable to find any rule for the order of words. Every possible combination occurs.

I have printed the specimen and the list of words with only a few corrections. In the specimen I have hyphenated out the different words and syllables, and corrected the translation in a few places. The specimen writes sometimes *ah* and sometimes *ah*. I have given *ah* throughout.

[No. 53.]

TIBETO-BURMAN FAMILY.

BURMA GROUP.

MRG.

(CHINAGONG HMA THAMU.)

Mra kô-yâ chî-pâ pui-yîk mî. Châ i-so-mî i-pâ kô tai-pa, 'Kung
Mra one-of you two were, Son younger the father is with, 'My
 i-khî-mî vîn, âng-go pui' Pui-mî mthîyâ vîn, jay-â. Hâng-khî-mî-â
short goods me-to give, 'He divided goods gave, Not-long-after
 châ i-so-mî pîn, chîn-âk, pui-mî i-khî-mî pîn kô-khî. Pui-khî
one younger again gathering, he for country went, There
 pui-mî m-thîn vîn. Khî-khî kung-kô pui-mî pui-kô mra chîk
he wanted goods spent after that country-in was food
 m-thîy; pui-mî-kâ kum-kâ. Pui-mî pui-kô kô-pâ mra
one-with; he was-to-give, 'He country-in was was
 kî-yîng. Pui-mî pui-mî kô-khî pâ chîn-to-tîng-kâ pui-mî-khî.
joined, 'He father-in to-father gave and him.
 Pui-chî-mî pui-mî kô-châ-gom pui-mî mra du-â-khî-mî. Lâi-yâ-pa pui
Daughter he eat-to his belly to-fil-minded, Sufficient gave
 kum-kâ pui-mî. Kung-kâ pui-mî mra, 'Âng i-pâ kô-khî-mî-mra a-gom
food-not he. Afterwards he with, 'My father's house-much are.
 (i.e. a-gom) kum kum mra, âng kâ-kâ kung-gom-mî-kâ. Âng kô-pa
much bread enough is, I hunger perish I will-rise
 i-pâ mra âng-kâ; âng kô-pa. 'Âng i-pâ, âng gom kung kô, âng
the father to with-go; I will-say, 'Father-O, I stoned house is, I
 m chî ngî-kom m-thî, âng mra mra mra. Kung-ch pui-mî âng
the son to-to-called (?) are-not, we make thy servant.' Afterwards he the father
 kâ kô-khî. Â-khî-mî-kô-khî-ch a-châ-kô i-pâ kî-khî, kî-kâ,
is went. The way-off-when the son the father saw, had-compassion,
 pui-mî pui-khî pui-mî-khî pui-mî kung-kâ kung-kâ kung-kâ kung-kâ kung-kâ kung-kâ
he was his much full him stoned. The son
 i-pâ-kô kô-pâ, 'Âng i-pâ, âng gom kung kô, m-thî; âng mra
the father-to said, 'Father-O, I stoned house is, then-before; I thy
 chî ngî-kom m-thî. Âng mra kô kô-pa, 'Qum-gom-kâ kung i-khî
son to-to-called (?) are-not. The father answers to with, 'Bring a dress
 kung-kâ, pui-mî-kô kung pui-khî kô, kung kung kung pui
put-on him, his finger put ring a, full stoned again give.

Chu-ang-jung-chh-ham-chh, kham-be-wo, tang-poh ang chh kang-khai plaa sing-khai,
Let-us-see, sorry-let-us-be, for my son dead-see again alive-come,
 pai-oi thoh-khai plaa kh-khai. Kham-kh thoh-khoh.
he had-see again found-see. They sorry-again.

Ah a-chh a-chh tai-oi voh-khai. Kham-kh wung-mai-kha tai-pa
See Ma-see elder father's son. How-to come-when dancing-mat-mat
 pai-oi pa-om-oh. Tai-oi ngah tai-ya ha-oh. 'Du-mi wng ching? Tai-oi tai-pa,
he heard. He servant one asked, 'This what is?' He said,
 'Eu nou-na wng-tong-kho, pai-oi wng-ting a-sing-oi; en a-pi pay-a
'My younger-brother come-arrived, he returned after; the father pass
 pai.' Tai-oi kon-mah-khai; kin-oh-koi-moh-kap-dai. Nongka a-pi krah-krah
food.' He angry-see; some-mah-to-see-mah-see. Therefore the father see
 pooh-khai, pai-oi-oh da-oh. Tai-oi a-pi-oh tai-pa, ang wung-khoh-khoh-ang
went, his satisfied. His Ma-father-to said, I wng-to-see
 en toik-hing-to, en lai dih-chap-oh ang kow-dai; ang-oh rok apun
the area, the word at-mat-time I transgressed-not; see-to pool see
 en peah-dai, ang ang kin-pu tade khoh-chang-kom. Eu chh
then guard-not, I my friend with sorry-bring-see. (To me
 kin-thi-ah-oh lai kin-thi-oh, kin-oh wng, en peah pai pai-mi-
looked with spent-not, how-to come, then guard found see-
 kom.' Tai-oi oi-mi lai tai-pa, 'A-oh, en ang lai kh-ying-oi, to-oh-oi von
for.' He him to said, 'See, then we with together-are, whatever property
 en-kam grom, ang-ang pa-wng tai-moi-khoh-oi, tang-poh en nou-na
(like is. We all should-mah-sorry, for the younger-brother
 kang-khai apun sing-khai, pai-oi thoh-khai, apun kh-khai.
dead-see again alive-come, he had-see, again found-see.'

STANDARD WORDS AND SENTENCES.

English	and pinyin and tone.
1. One	Yeh.
2. Two	Yeh.
3. Three	Yeh.
4. Four	Yeh.
5. Five	Yeh.
6. Six	Yeh.
7. Seven	Yeh.
8. Eight	Yeh.
9. Nine	Yeh.
10. Ten	Yeh.
11. Twenty	Yeh.
12. Fifty	Yeh.
13. Hundred	Yeh.
14. I	Yeh.
15. Of us	Yeh.
16. Mine	Yeh.
17. We	Yeh.
18. Of us	Yeh.
19. Our	Yeh.
20. Yours	Yeh.
21. Of them	Yeh.
22. Their	Yeh.
23. You	Yeh.
24. Of you	Yeh.

English.	See (Following 200 Words).
20. Time	Shun.
21. He	Shun-ai.
22. Children	Shun-ai-ku.
23. She	Shun-ai.
24. They	Shun-ai.
25. Children	Shun-ai-ku.
26. Time	Shun-ai-ku.
27. Head	Shun-ai.
28. Feet	Shun-ai.
29. Sun	Shun-ai.
30. Eyes	Shun.
31. Mouth	Shun.
32. Teeth	Shun.
33. Ear	Shun-ai.
34. Hair	Shun.
35. Hand	Shun.
36. Tongue	Shun.
37. Belly	Shun.
38. Back	Shun.
39. Foot	Shun-ai.
40. Cold	Shun.
41. Silver	Shun.
42. Father	Shun.
43. Mother	Shun.
44. Brother	Shun-ai (ka, man-ai).
45. Sister	Shun-ai.
46. Man	Shun (ka, man).

English.	Sin (Chinese) Sin Seng.
52. Woman	Mo-wei.
53. Wife	Ma-wei.
54. Child	Tai.
55. Son	Kwai-ai tai.
56. Daughter	Tai-ai tai (aa, tai-ai).
57. Sister	Sai.
58. Quilt-maker	Tai-ai.
59. Skyscraper	Sin-tai-sing-ai.
60. God	Tai-ai.
61. Devil	Sai-ai.
62. Sea	Tai.
63. Moon	Tai-ai.
64. Star	Sai-ai.
65. Fire	Sai.
66. Water	Tai.
67. House	Tai.
68. Room	Tai-ai.
69. Gate	Tai.
70. Egg	Tai.
71. Tail	Tai.
72. Cock	Tai-ai-tai.
73. Duck	Tai-ai-tai.
74. Sea	Tai.
75. Quail	Tai.
76. Bird	Tai.
77. Sea	Tai.
78. Tail	Tai.

English	Mots (Orthographe IRG. French)
79. Shi	Shen
80. Chue	Wang
81. Shue	Chy-a
82. Shuei	Tung
83. Shu	Kang
84. Shue	Pa
85. Shue	Lo-shue-pai
86. Shy	Kang-shu
87. Shue	Shue-shu
88. Shu	Lo-shu
89. Shue	Shi-shu
90. Shue	Kang-shu
91. Shue	Shu
92. Shue	Tung
93. Shy	Tung-shu
94. Shu	Shue-shu
95. Shi	Shu-shu-shu-shu
96. Sh	Shu-shu-shu
97. Shi	Shu-shu-shu
98. Shi	Shu
99. Shi	Shu-shu
100. Shi	Shu
101. A Shi	Shu-shu
102. Shi + Shi	Shu-shu-shu
103. Shi + Shi	Shu-shu-shu
104. Shi + Shi	Shu-shu-shu
105. Shi + Shi	Shu-shu-shu

English.	Hokkien	Hokkien Romanized
106. Father . . .	Pa	tsai-ai.
107. Of father . . .	Pa	tsai-ai lai.
108. To father . . .	Pa	tsai-ai tsai.
109. From father . . .	Pa	tsai-ai tsay.
110. A daughter . . .	Tai-ai	tsai-ai.
111. Of a daughter . . .	Tai-ai	tsai-ai lai.
112. To a daughter . . .	Tai-ai	tsai-ai tsai.
113. From a daughter . . .	Tai-ai	tsai-ai tsay.
114. Daughters . . .	Tai-ai	tsai-ai.
115. Of daughters . . .	Tai-ai	tsai-ai lai.
116. To daughters . . .	Tai-ai	tsai-ai tsai.
117. From daughters . . .	Tai-ai	tsai-ai tsay.
118. A good man . . .	Tai-ai	tsai-ai tsai.
119. Of a good man . . .	Tai-ai	tsai-ai lai.
120. To a good man . . .	Tai-ai	tsai-ai tsai.
121. From a good man . . .	Tai-ai	tsai-ai tsay.
122. Good men . . .	Tai-ai	tsai-ai.
123. Of good men . . .	Tai-ai	tsai-ai lai.
124. To good men . . .	Tai-ai	tsai-ai tsai.
125. From good men . . .	Tai-ai	tsai-ai tsay.
126. A good woman . . .	Tai-ai	tsai-ai tsai.
127. Of a good woman . . .	Tai-ai	tsai-ai lai.
128. To a good woman . . .	Tai-ai	tsai-ai tsai.
129. From a good woman . . .	Tai-ai	tsai-ai tsay.
130. Good women . . .	Tai-ai	tsai-ai.
131. Of good women . . .	Tai-ai	tsai-ai lai.
132. To good women . . .	Tai-ai	tsai-ai tsai.
133. From good women . . .	Tai-ai	tsai-ai tsay.
134. A bad boy . . .	Tai-ai	tsai-ai tsai.
135. Of a bad boy . . .	Tai-ai	tsai-ai lai.
136. To a bad boy . . .	Tai-ai	tsai-ai tsai.
137. From a bad boy . . .	Tai-ai	tsai-ai tsay.
138. A bad girl . . .	Tai-ai	tsai-ai tsai.
139. Of a bad girl . . .	Tai-ai	tsai-ai lai.
140. To a bad girl . . .	Tai-ai	tsai-ai tsai.
141. From a bad girl . . .	Tai-ai	tsai-ai tsay.
142. Bad . . .	Tai-ai	tsai-ai.

English.	Sin. (Chungyng) Hsi. Tsuch.
153. Better	Fai-hsi Hsi-y.
154. Best	Ho K'ing-ch.
155. High	T'ung-wei.
156. Higher	Hsuei K'ing-ai Hsi-yung.
157. Highest	Shen.
158. A better	K'wang tsu.
159. A more	K'wang tsu tsu.
160. More	K'wang tsu tsu.
161. More	K'wang tsu tsu tsu.
162. A best	Tsui tsu tsu.
163. A new	Tsui tsu tsu.
164. Well	Tsui tsu tsu tsu.
165. Good	Tsui tsu tsu tsu.
166. A dog	K'ui tsu.
167. A child	K'ui tsu tsu.
168. Days	K'ui tsu tsu.
169. Months	K'ui tsu tsu tsu.
170. A fine good	Hsu tsu tsu.
171. A female good	Hsu tsu tsu.
172. Good	Hsu tsu tsu.
173. A male dog	Hsi-tsu tsu.
174. A female dog	Hsi-tsu tsu.
175. Deer	Hsi-tsu tsu tsu.
176. I am	Hsi tsu.
177. There are	Hs tsu.
178. He is	Fai-hsi tsu.
179. We are	T'ung-wei tsu.

English	Hai (Chingping Hsi Trans.)
100. You are . . .	Kohin sh?
101. They are . . .	Kant sh.
102. I was . . .	Gag wal.
103. They were . . .	Ka wal.
104. He was . . .	Fai-wal wal.
105. We were . . .	Tuping wal.
106. You were . . .	Kant wal.
107. They were . . .	Fai-wal wal.
108. He . . .	Sh.
109. We he . . .	Kant.
110. Being . . .	-----
111. Having been . . .	-----
112. I may be . . .	Gag ya kwan-shai.
113. I shall be . . .	Gag sh-shaym.
114. I should be . . .	-----
115. Must . . .	Tip.
116. To look . . .	Tyut.
117. Looking . . .	Tyut-wal.
118. Having looked . . .	Tyut-wal-shai.
119. I look . . .	Gag sh-shai.
120. They looked . . .	Sh kan tip.
121. He looks . . .	Fai wal tip-sh-shai.
122. We look . . .	Jaing sh-shai.
123. You look . . .	Kant tip-sh-shai?
124. They look . . .	Sh-wal tip-sh-shai.
125. I was looking . . .	Gag shai-sh-tip-shai.
126. I was looking . . .	Gag-sh-wal tip-shai.

¹ Nos. 100 and 123 are interchangeable.
² Nos. 101 and 124 are interchangeable. Nos. 102-109 were not given in the list.

English.	Hai (Chittagong) and Siam.
103. I had better . . .	—
104. I may best . . .	Tay ai, pi tay.
105. I shall best . . .	Tay khik.
106. I should best . . .	Khik.
107. I am better . . .	Tay lo tay-tay.
108. I was better . . .	Tay khaw tay-khik.
109. I shall be better . . .	Tay khaw tay khik.
110. I go . . .	Tay ai mang.
111. Then, good . . .	Ha mang-khik.
112. He goes . . .	Phai-m mang-khik.
113. I want . . .	Tay mang-khik.
114. Then, wantest . . .	Ha pi-mang-khik.
115. He want . . .	Phai-m mang-khik.
116. He . . .	Mang.
117. Doing . . .	Mang lo-mang.
118. Does . . .	Mang khik, khik.
119. What is your name?	Ha mang myi?
120. How old is this house?	Khayk, khayk, ai-mang k-mang-khik kh?
121. How far is it from here to Kanton?	Kanton pi-m mang-khik kh?
122. How many times are there in your father's house?	Is pi khaw khay tai mang-pi mang?
123. I have visited a long way today.	Tay mang khik-mang khay-k ai khaw pi-m mang.
124. The top of my neck is covered in the scales.	Tay khayk tai mang-mang khay-k khay-mang-khik.
125. In the house is the middle of the white house.	Phai-m khaw mang khayk kh phay-m khaw kh kh khayk khaw phay-m khaw (a way house).
126. Put the middle upon his back.	Phai-m pi-m khayk kh kh kh khay-k khaw.
127. I have better his son with many stripes.	Phai-m tai pi-m khaw kh kh khay-k khay-mang-khik.

1 You had better were meeting in the first

2 You, 100-100

3 You, 100-100

English.	Hak (Chingpoo) and Fuso.
109. He is grazing cattle on the top of the hill.	Orud hang hai khyagud ha- y hay pa-a hi-hi.
110. He is sitting on a horse under that tree.	Shay-daw ay ha hangh ha-a hi hay-yu.
111. His brother is taller than his sister.	Pa-a-i hay-a-i hay ay-a-i ay-a-i hi.
112. The price of that is two rapen and a half.	Hi-a-i shing-yay pa-hay ha hi-a-i.
113. My father lives in that small house.	A-pa pa-yu ha-a pa hay-yu hai.
114. Give this rapen to him.	Hi-a-i thak pa-i hay hay pa-yu.
115. Take these rapen from him.	Hi-a-i thak a-i hi pa-i hay hai.
116. Keep him well and kind him with rapen.	Hi-a-i hay a-i hi khyag- hi-yu ha-a hi-a-i pa-yu hi hi-a-i.
117. Draw water from the well.	Ka-i hi hay hai hang ai.
118. Walk before me.	Hay pa-hay-yu ai.
119. Where has your be- hind got?	Hi hang-hay a-yu ha- a-i ha-a-i?
120. From where did you buy that?	Hi-a-i pa-a ha-a?
121. From a shopkeeper of the village.	Ka hang hay-yu hay-yu.